

The SWORD of the LORD

Edited by JOHN R. RICE.

"And they cried, The Sword of the Lord, and of Gideon." Judges 7:20

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An Independent Christian Weekly, Standing for the Verbal Inspiration of the Bible, the Deity of Christ, His Blood Atonement, Salvation by Faith, New Testament Soul Winning and the Premillennial Return of Christ. Opposes Modernism, Worldliness and Formalism.

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Hey! You!

By Charles H. Spurgeon
Pastor Metropolitan Tabernacle, London England
Died 1892

"Ho, every one that thirsteth, come ye to the waters."
—Isa. 55:1.

There is a thirst which is peculiar to the believer. He can say with David—"As the hart panteth after the water brooks, so panteth my soul after thee, O God." Delightful thirst! Would God we had more of it! May we be longing and panting after our God in that sense until we shall be filled with His Spirit, and shall dwell in His presence, to go no more out forever.

But I wish now to speak of another kind of thirst to another class of thirsting ones, who thirst they scarcely know for what. They have a sense of unrest, of longing, of yearning, yet they have a very indistinct idea of what it is their souls are pining for. It may be they will find out presently what it is their thirst requires. Better still, if mayhap, by God's blessing that thirst shall be quenched by their drinking that living water of which they are bidden freely to take.

I shall not detain you with a long preface, nor, indeed, with a long discourse. I will try to make each portion of my address brief, practical, and pointed. May the Holy Ghost make it effectual.

Learn from my text that God has made plenteous soul-provision; and that to every thirsty soul this provision is perfectly free and gratuitous.

I. God Has Made An Abundant Soul-Provision

We read here of "water." Water has been pronounced the simplest, purest, fittest drink for all persons of all ages and temperaments. Now, there is a thirst in man's body which makes him require drink. He drinks, and that thirst is removed. There is a similar thirst in man's spiritual nature. He wants something, and he feels uneasy until he gets it. The grace of God, which is proclaimed to us in Christ Jesus, is that which meets the longing of man. That is the spiritual water for man's spiritual thirst.

In the text the word is put in the plural, "Come ye to the waters." I suppose to show the abundance thereof, as though there were many rivers of it, so that none might fear that they should require more than was provided.

Great God, the treasures of thy love
Are everlasting mines;
Deep as our greatest miseries are,
And boundless as our sins.



Charles H. Spurgeon

Water for the Thirsty

By Evangelist John R. Rice

(Sermon preached at Sword of the Lord Conference on Revival and Soul Winning, Biloxi, Mississippi, June, 1952. Mechanically recorded for THE SWORD OF THE LORD.)

"For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring: And they shall spring up as among the grass, as willows by the water courses."—Isa. 44:3, 4.

Here the Lord speaks of the fullness of the Spirit as a flood of water.

In John, chapter 4, Jesus offered the woman water at the well of Sychar in Samaria.

"But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. The woman saith unto him, Sir, give me this water, that I

thirst not, neither come hither to draw."—vss. 14, 15.

Now in John, chapter 7, verses 37 and 38:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water."

We have here one of the deepest and richest truths of the Scripture. If we take it to heart it could be life-transforming, it well could be the difference between a mediocre, dissatisfied, wearisome life and one full, rounded and happy, and with power for everybody. Here the Scripture has a promise. When Jesus died on the cross and one of the soldiers took a spear and thrust it in His side, there came out blood and water.

For many years I preached on the blood. I have kind of a fetish—I promised God I would preach everything I found in the Bible. One day as I was reading this,



Dr. John R. Rice

the Spirit of God seemed to say, "Are you a modernist? You preach on the blood but don't preach on the water." I said, "Lord, I don't know what the water means, but if You will show me, I will preach on it." As I began to read these Scriptures and others, I found that when Jesus died on the cross, He not only purchased salvation with His blood, but He purchased the fullness of joy and power for every Christian. The fullness of (Continued on page 5)

Unpopular Preachers

By Evangelist Oliver B. Greene
The Gospel Hour, Box 2024, Greenville, South Carolina

"Blessed are ye, when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."—Luke 6:22, 23.

I love God's preachers. Thank God for my preacher friends. I dare not touch God's anointed! But I do not hesitate to say that the dirtiest gang of thieves this side of Hell are the gospel-denying, compromising liberals and modernists who deny the verbal inspiration of the Scriptures, and who preach to please people instead of preaching the Word as it is laid down in the Bible.

Hell will be hotter for these preachers than for ordinary sinners who sat in the pews and listened to their social gospel.... Oh, yes, there will be preachers in Hell (II Cor. 11:13-15). Just as surely as God has God-called preachers, the Devil has Devil-called preachers.

There is no need to blame Hollywood and the liquor crowd for the mess in which we find the world today. The blame lies at the doorsteps of sissy, compromising, back-scratching, ear-tickling, "denomination-pecked" preachers who know the truth and yet refuse to preach it for fear that they might hurt someone's feelings. It is not inviting to be unpopular. No one likes to be shunned. It is not a good feeling to know that you are not appreciated, but our Lord went through all that, and more. He set the example. And He said: "He that taketh not his cross, and followeth after me, IS NOT WORTHY OF ME." Also, "Beware of the man of whom all men speak well...." Too many preachers stand in too well with the world in this modern era.

The other day while reading the Word I noticed some of the texts used by a few of the most prominent Bible preachers, and I also noticed that these teachers were unpopular. I have no idea that they would receive the good graces of the "brethren" of this day. I have no idea that these fellows would get any free publicity if they came to the average American city to conduct a series of revival services. These "firebrands" lived a long time ago... and a lot of water has run under the bridge since they preached



Oliver B. Greene

here on earth. But human nature has not changed one iota, and the religious "daddies" are still operating just as they did in the days of these preachers. The spirit of this age is as always.... "What are you excited about?" But if you will study the Word you will find that God's men in every age since God anointed men to carry His message have been excited.

Who were some of the unpopular preachers of the Bible, and what were their texts?

1. Enoch: A "Second-Coming" Preacher

First—Brother Enoch was unpopular in his day. And you know, as far as I can find in the record the Lord God was the only One who would take a walk with him, or be caught in his presence (Gen. 5:24).

What was his subject? Enoch preached on the Second Coming of Jesus! "And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousands of His saints, to execute judgment upon (Continued on page 9)

America's Future Is in Your Hands

Election of a Catholic President Would Be a Serious Challenge to Religious Liberty

By Evangelist Walt Handford, Assistant Editor

The religious issue in the current presidential campaign is looming larger and larger as perhaps the deciding factor in the voting of millions of Americans. In a recent tour of Texas Mr. Kennedy faced the problem wherever he went. He has found in many areas that thousands of people with strong convictions for religious liberty and freedom of worship are not going to be easily convinced a Roman Catholic would be a wise choice for President of the United States.

Mr. Kennedy has set up a special campaign committee headed by James W. Wine. This Presbyterian layman, who has been a leader in the National Council of Churches, has undertaken the job of combating the religious issue in the current campaign.

Though there has been a desperate attempt to cover up the religious issue as being merely bigotry, yet some people seem to be having their eyes opened to the facts of the issue. Even some secular newspaper columnists have been mentioning recently that there were deep principles of religious freedom involved not in any way connected with bigotry.

Actually when all else is laid aside, the issue is that a "loyal son of the Roman Catholic Church," as Kennedy claims to be, is not free to act with complete freedom. The official position of the Ro-

man Catholic Church down through the years has been that the state is subject to the church. Shortly after Mr. Kennedy's recent statement in which he claimed to be free to act as he pleased and that he would not have his conscience directed by the church, the Vatican City newspaper claimed, "A Catholic can (Continued on page 4)



FREE with subscriptions
see article above

Our Co-Operating Board

By the Editor

There is a strong fellowship in the faith, a general unity of spirit, and a kind of spiritual gentleman's agreement with the Sword of the Lord and our fine Co-operating Board that is very dear to us. These good men are agreed on the great fundamentals of the faith, and on the principal emphasis of THE SWORD OF THE LORD. Therefore, they agree to serve on the Co-operating Board, a kind of board of reference and counsel for THE SWORD OF THE LORD.

We suggest you read again the list of these useful men of God, these men of conviction and Christian character and strong ministry, published in each week's issue of THE SWORD OF THE LORD.

Recently we have had occasion to rejoice in the blessing of God on many of these men. So we wish to mention three of them in this issue and a little later, from time to time, we will tell of the blessings of God upon the rest of them.



Rev. Jack Hyles, Hammond, Indiana

On September 1 our Brother Jack Hyles completed one year as pastor of the First Baptist Church of Hammond, Indiana, coming from a blessed ministry at the Miller Road Baptist Church, Garland, Texas. Many were greatly interested to see how the fervent, aggressive, Spirit-filled and spectacular ministry of Brother Hyles would fit in the sedate First Baptist Church. One pastor went from the church to be secretary of the Indiana Baptist Convention. Another pastor went from that church to be president of Gordon College. The former pastor was president of the ministerial association.

It has been a blessed and fruitful year. Five hundred and fifty-five converts have been won to Christ and baptized in the year! The church recently voted to sever all connections with the American

Baptist Convention. The church, by a great majority, adopted a vigorous soul-winning and evangelistic program with great freedom for the pastor in leading that program. The church voted to demand a separated leadership in the church, with good standards of holy living for Sunday School teachers, etc. About two hundred people now come out each week for a visitation program. This includes house-to-house visitation, street services, jail and hospital services, tract distribution, etc. God has greatly blessed the ministry of our Brother Hyles at Hammond and the First Baptist Church. And all the Chicago area will be blessed by the example of this great church under Spirit-filled, soul-winning leadership.

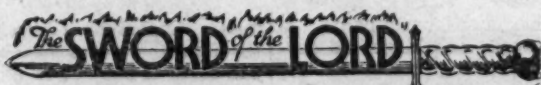


Dr. William Dowell

Our beloved friend, Dr. Bill Dowell, pastor of the High Street Baptist Church, Springfield, Missouri, told us the other day of many letters he had from far and near when his sermon on "Weighed and Found Wanting" was published in THE SWORD. Brother Dowell is a great preacher. He has been a strong leader in the missionary program of Bible Baptists. He is chairman of the faculty of Baptist Bible College at Springfield.

But his soul-winning ministry is superb. As I mention elsewhere, I learned that throughout this hot summer the Sunday School attendance had averaged over 2,900 present per Sunday, nearly 3,000 average in attendance in the so-called summer slump! And hundreds of souls are won to Christ and baptized yearly under the ministry of our brother.

Brother Dowell has promised us some more sermons soon for THE SWORD. We thank God for his ministry.



AMERICA'S OUTSTANDING REVIVAL WEEKLY

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Dr. Ford Porter

Dr. Ford Porter has been a friend for more than twenty-five years. He was once in charge of the young people's work for the American Baptist Convention, nationwide, but he could not put up with modernism. Later he was pastor of the First Baptist Church, Princeton, Indiana, and made a noble stand, when the American Convention, through a small and worldly minority, tried to seize the church property and keep the support of the church for the Convention.

Brother Porter is perhaps better known for one little tract that has gone around the world, *God's Simple Plan of Salvation*, written in May, 1933, and is now translated into more than fifty languages and in Braille, with millions of copies distributed.

Brother Porter broadcasts regularly on four radio stations and he is pastor of the Berean Gospel Temple in Indianapolis. He is the president and founder of the Indiana Bible Institute which had 103 students last year and expects to have 150 this year studying in evening classes of Bible Institute curriculum.

Brother Porter also conducts a summer Christian camp for boys and girls. He said, "We have taken 648 boys and girls this summer, which is the most we have ever taken in one season. There have been more than 150 professed conversions and many rededications, also many responses for definite Christian service."

We love Dr. Porter, his family and workers. And we thank God for his fellowship. He is a solid friend of THE SWORD OF THE LORD and we rely greatly on his prayers and fellowship.

More about other of our Co-operating Board members another time.



By the Editor

EVANGELISM WITHOUT APOLOGY, The Bob Jones University Lectures on Evangelism for 1959 by Evangelist James Stewart.

A beautifully written, stirring and helpful book. James Stewart's greatest evangelistic experiences have been in Europe where he preached to many thousands and saw thousands of conversions. The book therefore does not deal adequately perhaps with city-wide campaigns in America, but has some wonderfully fine teaching on evangelism in the local church, on the life and character of an evangelist, on spiritual requirements. There are many stirring and heart-warming incidents told. And the book will leave a blessing. 129 pages, \$2.25, a Kregel Publication or order from Revival Literature, 1844 - 73rd Avenue, Philadelphia 26, Pennsylvania.

THE PSYCHOLOGY OF COUNSELING, Professional Techniques for Pastors, Teachers, Youth Leaders, and All Who Are Engaged in the Incomparable Art of Counseling, by Clyde M. Narramore.

Subtitles are "Personality," "Mental Illness," "Sex Problems," "Counseling Teen-Agers," and "Marriage Adjustments." Dr. Narramore is a fundamental Christian and the book has a good Christian viewpoint throughout.

However, it seems to me the book will be of most value to teachers, youth workers, and others besides preachers. One chapter is given to using the Scripture in counseling, but most of the emphasis is from the psy-



A Column for Wives and Mothers

By Jessie Rice Sandberg

Spicy Christians

I wonder if spices and seasonings fascinate you as much as they do me. Rosemary, basil, oregano, cinnamon, sage, cloves—even the names stir up all sorts of mental pictures of exotic places, interesting foods and memorable occasions. Sage sounds like a Texas prairie; rosemary reminds me of a country garden, and cinnamon brings visions of my mother's kitchen on a frosty winter morning. One of my favorite smells as a child was that of vanilla extract being fragrantly stirred into cake batter. How shocked and disappointed I was when I tasted it right from the bottle and found it to be unbearably bitter!

I've always been a little envious of my sister Grace who has a real flare for cooking with spices. She makes a wonderful golden rice dish with saffron which is very different and very delicious, and her green salads often include some herb or seasoning which is unique and interesting.

I suppose the biggest difference between a good cook and a mediocre one is that ability to blend just the right amount and kind of seasoning with common, wholesome, properly cooked foods. Lovely, artistic salads and desserts are always fun to prepare and beautiful to behold, but almost any man will tell you that when it comes right down to being good and hungry, nothing beats a steaming pot roast with browned potatoes, carrots, and onions simmering in the gravy—all seasoned to perfection.

The commonest of all seasonings and the most essential are, of course, just plain sugar and salt. Here in America both are so available that we often forget how essential they really are, both for our pleasure in eating and our nutrition as well. Anyone who has ever had to do without one or the other for medical or economic reasons can tell you how precious their substance is. You know how the tiniest bit of sugar can improve the flavor of almost any food—green vegetables, salad,

dressings, meats—and salt has long been recognized as a necessary additive to almost every kind of diet all over the world. Can you imagine how flavorless foods would be if we had no sugar or salt?

It isn't any wonder, then, that the Bible has so much to say about salt. Just as food is flat and tasteless without a bit of salt, so this old world is meaningless if Christians do not provide the seasoning of the Holy Spirit's blessing and power of conviction. Unfortunately, most of us are afraid of being "salty" Christians. We enjoy being "salt" as long as it makes us more palatable to other people. On the other hand, salt brings a sting as it comes in contact with the canker sore of sin, and we cringe at the responsibility of exposing and rebuking sin. We would so much rather be wintergreen or oil of cloves—pleasant-tasting and soothing.

One interesting characteristic which salt and sugar have in common is their power to preserve foods—a quality which is especially valuable in areas where there is not good refrigeration such as most of us enjoy. How sad that the Lord intends us to be the preservative of the earth, and in mercy spares judgment, waiting for us to have still another opportunity to win those we ought to be leading to the Saviour (read II Peter 3:9). But most of us are like salt without any savor, sugar without any sweetness. We have no special influence or power for either good or evil. We don't especially help anyone, but on the other hand we don't particularly make anyone mad either.

How hungry the world is for a little pinch of salt, a little taste of the sweetness of salvation! Are you a spicy Christian?

"Ye are the salt of the earth: but if the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." —Matt. 5:13.

chological viewpoint, psychoanalysis, etc. 335 large pages, a valuable book for pastors, more valuable for other counselors. Zondervan Publishing House, \$3.95.

A TREASURY OF FUNERAL MESSAGES by John R. Chiles. Formerly published as *Beauty for Ashes*.

Has introductions by John R. Sampey and Ralph G. Turnbull. Thirty-six messages given at thirty-six actual funerals, along with a chapter on the funeral service. By a pastor of large experience, a tender heart, and spiritual wisdom, this is the best book on funeral services with which I am familiar. It is full of suggestions to preachers, and indicates an informal, wise, spiritual and scriptural approach to the matter of comforting the bereaved and representing Christ in the time of sorrow. 161 large pages, Baker Book House, \$2.50.

WHEN HEARTS GROW FAINT, Instructions on How to Live a Life of Joy, by J. K. van Baalen.

van Baalen wrote *The Chaos of Cults* and some other popular, useful books. The writing style is good, the viewpoint evangelical. It is devotional and spiritual. There are four parts: I. Introducing the Subject; II. Comfort Against Self-Inflicted Troubles; III. Encouragement in View of Man-Made Problems; IV. Consolation for God-Caused Sorrows. There are some thirty-four devotional homilies or sermonettes of about two pages or a little more

in length. 119 pages, Wm. B. Eerdmans Publishing Company, \$2.00.

BACKGROUNDS TO DISPENSATIONALISM, A Study in Contemporary Theology, "An illumination inquiry into the origins of dispensationalism as conceived by J. N. Darby and greatly popularized by the Scofield Bible . . ."

by Clarence B. Bass.

Although Dr. Bass calls it "dispensationalism" to avoid offense, this is really an attack on the premillennial position. The big bibliography and countless references show that it is a study of other books, not a study of the Bible. It openly claims to be a defense of what Dr. Bass calls "historic theology" by which he means the Reformed Faith. Dr. Bass is against literal interpretation of the Bible. He accuses premillennialists (specifically Drs. Walvoord and W. B. Riley) of teaching "a multiple basis salvation," by which he means different plans of salvation. This reviewer believes that the notes in the Scofield Bible and the teachings of J. N. Darby and Plymouth Brethren are generally overly dispensational, but the book is radical, biased, not helpful. Dr. Bass is a product of Wheaton College, University of Edinburgh, and Karl Barth. He joins in the movement prevalent in Fuller Seminary and Wheaton College to draw away from the established premillennial position back to Reformed and amillennial theology. The author is confused, his

(Continued on page 6)

Kids KORNER

By Aunt Mary

Tonight we had a real storm. For weeks it had rained very little and our new grass was drying and nearly dying. Yesterday in the sword office devotions a lady prayed for rain. Tonight, just as I called the little boys in from their play, there was a great flash of lightning and the low rumble of thunder.

Scarcely were the toys put away—the girls' playhouse under the mock orange bushes had to be dismantled and boys' bicycles, etc., put under cover—then a real storm broke. Great flashes of lightning near at hand awed us, and sudden claps of thunder joined the rush of pouring rain. It was exciting, and I went about the house closing windows with something like a thrill.

Then I stood in the darkened room and watched the rain through the front door. I was a little worried about the elm tree by the side of the house with its splitting crotch, but no one at our house gets scared of a storm. I simply stood and thought of the greatness of God.

And tonight my thoughts went back to a time when I was twelve and my father had taken all our family with him to another town for a revival meeting. It was a hot, dusty summer, but one night it stormed something like tonight's storm. The wind blew furiously and the rain poured

down. Somewhere near power lines were blown down, and the lights in the little Texas town went out. Then of course we could not ignore the storm. Daddy called us all together, a lamp was lighted, and we talked quietly for a moment.

Then suddenly there was a furious pounding on the front porch, and my dad went to let in the family from across the street. The parents and children were shaking with fear and I remember being surprised. We had never been afraid. Then I realized why. Daddy took his Bible, read verses from this book and that about God's care. Psalm 91, including, "Thou shalt not be afraid for the terror by night"; "There shall no evil befall thee"; "For he shall give his angels charge over thee"; and other verses from the Gospels and from I Peter. Then with a few words of comfort, he prayed for the Lord's protection both for us and for the trembling neighbors who had not yet trusted the Lord Jesus.

After folks were a bit calmer he talked to them about being saved. I remember that we were having a great revival with many souls saved, but I am not sure that these were among those who trusted the Saviour. I do remember that during those weeks I won my first soul to the Lord.

There were many children a girl of twelve could win.

The storm is over and our elm tree is still standing, but only halfway down the block men are working now, cutting and removing a much larger elm which could not stand the stresses of wind and rain. All this is completely in God's hands. He could have kept the bigger tree up and let our already damaged tree fall, but He didn't.

When I am around grown people who are afraid of a storm I almost want to laugh. But when I am with a scared child, I like to take the little one on my lap, hug him tight and calm him first, then tell him how God is in charge of the storm, and that "He careth for you."

I remember several years ago when for some reason Uncle Chuck and I needed to leave the children at home, so we hired a "baby-sitter." (We really didn't have babies then, but that is what girls are called who stay with children.) The college girl came, and with her came a friend to keep her company. Before Mommy and Daddy could leave a little storm began, a rustling of leaves and a patter of rain—just a little lightning. And the baby-sitters were scared! The children had to reassure the much older girls.

I hope you are not afraid when the wind blows and lightning strikes nearby. Of course you must obey Mommy and come in the house, but don't be afraid. Just trust in the Lord!

Now learn this verse.
Memory Verse: "What time I am afraid, I will trust in thee" (Psalm 56:3).

ing in the warm sunlight. I put some of my swabs into the mixture and came over to him. I was going to paint it all over the spots where he had irritation.



"Yeh, Bwana, there will be pain."

"Uh, uh," I said, shaking my head, "there will be none of that."

"Yah, Bwana, but I am frightened."

"There is no need to be frightened, there will be no pain whatever."

The lad composed himself and set his teeth. I painted one arm with the mixture. "Yah," he said, "behold, it hurts no more than if it were milk."

"Right! May I continue with the painting?"

"Heh, Bwana."

Before long, he had been covered from top to toe with this mixture which was death for that industrious little creature which burrows under the skin, and itches and itches.

I had just finished when Daudi appeared with the condensed milk tin. From its steaming interior he withdrew the dirty black rag that the boy had worn round his middle.

"Bwana," he said, "it is the instruction that all clothing shall be boiled when people have scabies. I have boiled his clothing."

There was a smile on the African dispenser's face. The rag was put out to dry. The boy went to pick it up.

"Wait a minute," I said, "you have only had half your painting."

"Yah," he said, "this medicine will sting."

I took a bright violet concoction from the second bottle and smeared it all over him. He looked the most peculiar colour, but once again he was fully confident when he found that this medicine didn't hurt either.

"Kah, Bwana," he said, "I trust you. I see that your way is a good one."

"Heh," said Simba, "behold, if the Bwana says it, it's true."

Simba had already gone down to the well and was busy making a huge pile of mud before moulding more bricks to replace those that had been ruined the night before. In the middle of this procedure he suddenly burst into a roar of laughter—"Heecheeh!"

He went to a spot where he could be seen only from where we stood and cut a series of very interesting looking thorns at least

(Continued on page 8)

INCIDENTS

and Illustrations



By
Evangelist Robert L. Sumner
Contributing Editor

What a Yolk!

The Blessed Sacrament Catholic Church in Descanso, California, can be accused of "egging on" contributions for their work. The offering envelopes used by the church in that mountain community bear the message:

"Visitors and guests using these envelopes, and when donating \$2.50 or more, will receive a dozen extra large fresh eggs, free, when presenting this envelope properly certified to Adobe Hacienda Poultry Ranch, Alpine, California. Your certified envelopes will be waiting for you next time you visit us."

This proposition is apparently aimed at a twofold goal: (1) A contribution of at least half a five spot; (2) A return trip to the church and hence another possibility of an added contribution.

How much better is the scriptural manner of giving out of a heart of love to God for the redemption He has provided. As Paul challenged the Corinthians, "Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity: for God loveth a cheerful giver" (II Cor. 9:7).

Too Poor to Pay

An aged widow, who got behind on her Federal Housing loan because she gave fresh water to a thirsty dog and almost lost her house because of it, has been forgiven.

Mrs. Mary Wollenberg, an 80-year-old widow, owed \$395 on an \$896 loan. She obtained the loan in 1952 to install a hot water boiler and made the \$24 monthly installments promptly for two years, although her total income was only \$30 a month social security and \$25 a month in state welfare payments.

But 1955 was the year when the little old lady's kindness got her into trouble. A neighbor asked her to take her little dog out into the yard once a day and give it fresh water. In return, the neighbor gave her \$3 a week for her trouble. That \$3 weekly caused her to lose her state assistance check but she ate stale bread and drank cheap tea until she could no longer meet the FHA payments. The welfare officials finally broke down and gave her "half assistance of \$17 per month."

Then on February 1 of this year, United States Attorney Robert Ticken notified the widow that unless the balance was paid in ten days the government would file

suit against her. She asked Ticken to cancel the plans to sue and forgive her for taking the job on the same basis that "Christ forgave the robber on the cross." Federal investigators checked into the situation and varified Mrs. Wollenberg's story.

Assistant United States Attorney George E. Sweeney announced the good news concluding the case: "We're going to close the account as uncollectable—and God bless her."

In a like manner, the sinner's spiritual poverty makes it completely impossible for him to pay the tremendous debt of sin he owes a holy God whose laws he has broken. Christ forgives every sinner, "for the same reason that Christ forgave the robber on the cross." Every sinner can have his debt of sin completely pardoned. Only in this case, it is not so much a pardon as it is a payment, since Jesus Christ paid the debt in full at Calvary. Consequently, every believer can joyfully sing,

Jesus paid it all,
All to Him I owe;
Sin had left a crimson stain,
He washed it white as snow.

Fugitive Finds Prayer Futile

When Harry Eugene Evans, a 50-year-old trucking company stock foreman known to his friends as Harry Eugene Hill, was arrested as a convicted bank robber—parole violator, he said: "I guess I always knew this day was coming, but I prayed every night that it wouldn't."

Over 27 years ago Evans failed to return to prison from a 10-day parole granted to him so that he could visit an ill friend. At the time, he had served about two years of a twenty-year term for taking \$2,454 from the Exchange Security Bank in Birmingham, Alabama.

About eight years after his successful escape, he married and now has a daughter and two sons. He has worked for the same employer for the last decade.

Last December, however, following the Liberty Bowl football game between Alabama and Penn State, Harry was involved in a minor traffic accident and taken to police headquarters for fingerprinting. About two months later the police were at his door to take him back to prison.

This fugitive prayed that he would not be brought to justice, but the prayer was not answered.

In like manner, sinners today may pray that they will never have to face God in judgment to settle with Him about sin and the rejection of Jesus Christ, but that judgment is inevitable. Romans 14:12 says, "So then every one of us shall give an account of himself to God."

However, there is a sense in which even that prayer can be answered. It is not necessary to be brought before God for the judgment of condemnation. Romans

(Continued on page 9)

JUNGLE DOCTOR

by Paul White

to the Rescue

CHAPTER IX

Risky Footwork

A large grey lizard stood on a flat stone, its throat pulsating. In the sunlight of the early African morning its shadow looked enormous against the dilapidated mud-brick wall of the house. I looked up towards the well, and could see what should have been the orderly rows of bricks made the day before—it was nothing but a mass of trampled mud now. In the thornbush on the hill above me a small bird gave its characteristic warble "ndudududu."

And as if in answer from behind me came another "ndudududu."

Before I could start any conjectures in the realm of bird lore I heard a deep voice behind me.

"Mbukwa, Bwana, does not the voice of the ndudumizi bird tell us that the rains are near?"

I turned round to see the smiling face of Simba. He pursed his lips and made the bird call once again. "ndudududu." "Yah, Bwana, what a morning. Behold, a day of rejoicing."

I pointed down to where he had spent the whole of the day before hard at work. "Perhaps your rejoicing will not last long when you see that."

"Kah," said Simba, "for the second day my work has been ruined. Yah, this is the work of one who wishes us ill."

Immediately above him came the song of the ndudumizi bird. I turned round to see the little creature preening its feathers as it perched on one of the spikes of a great cactus. As I looked, suddenly an idea was borne in my mind, and I laughed.

"Kumbe, Simba, is it not true that wet bricks are soft to the feet?"

"Heeh," said the African hunter, "this is true, Bwana, and if this is the work of Dawa he has nothing to fear, as far as the bruising of his feet are concerned, on my bricks. There are no stones in them, all the earth is carefully sifted. . . . And then he followed my eyes to the cactus. He looked at it for a moment and suddenly burst into laughter. "Heeh. . . ." he said. This was too much for the lizard. It scrambled hastily for safety under a sisal bush. Simba clapped his hands together, rolled his eyes, and roared

with laughter again. "Heeh, I see it. You suggest that we make a batch of bricks and put thorns in some of them, thorns covered carefully by the mud."

I nodded. "This should make him smile."

"But behold, Bwana, will it be with laughter that he roars when he walks tonight on my bricks? Will he see the point of this joke?"

He slapped himself heartily on the chest.

"Heeh," he said, "this is a way of guile."

Round the corner of the building came the face of an African boy.

Simba saw him at once. "Kah, Bwana, I forgot. Behold, have I not brought a child to you today who is in much trouble? Behold, his skin is of the sort that must be scratched very frequently."

The boy was entirely dressed in a miserable little black rag that made me itchy to look at it. His body was covered with sores and his fingers seemed automatically to seek out another spot to scratch. Carefully I examined him and turned to Daudi who had come out with a box of medicines and bandages.

"Scabies, plus infection. A nasty mess, but he'll clear up in a day or two, especially if that new medicine is any good. Bathe him, Daudi, and then I'll paint him."

The bath consisted of half a kerosene tin of lukewarm water, an empty condensed milk tin and a cake of carbollic soap. I pulled the cork from a bottle of milk-like fluid, and cutting a collection of twigs, the length of a pencil and the thickness of a match, I turned them into swab sticks by putting some cotton wool round the end and twisting it tightly. There was a pile of these beside me in a few moments. The African lad was ly-



Dr. Bob Jones SAYS:



As our friends know, we have a large group of ministerial students in Bob Jones University. We do not take back in the fall any student who is a candidate for the ministry unless, during the summer months, he speaks to an average of one person a day about his soul and makes an honest effort to win the lost to Jesus Christ.

One of our fine "preacher boys," Warren Glenn Macdonald from Brooklyn, Michigan, who was planning to return to school this year, was drowned just a few days before he was to leave home to come back to school. When we heard about this, we checked the record of his summer work and found that he had in his personal work led fifty-three people to the Lord this summer. He also had a number of life dedications and backsliders reclaimed. When we heard

about Glenn's death, I said that all the effort we have ever made to build Bob Jones University and carry on the work and all the investments friends have made in this work could not possibly pay for the results of just this one student during the summer season.

Won't you Christians please keep praying for the school, and won't you please also keep your eyes open for the right kind of students and turn them to Bob Jones University so we can train them for Christian leadership; and won't you please help us financially? We are going to need help this school year for our budget is very heavy. Please let us hear from you. Thank you, and God bless you.

BOB JONES, FOUNDER
BOB JONES UNIVERSITY
GREENVILLE, S. C.
(Advertisement)

Our Baptist Bible Friends

Congratulations to Our Fundamental Baptist Brethren on Ten Years' Remarkable Growth, With Great Blessings and a Great Future

By the Editor

It was my great privilege and pleasure to visit the annual meeting of the Baptist Bible Fellowship, meeting at Grace Baptist Church, Oklahoma City, August 28-September 1. I spent two days with them. The fellowship was sweet. The evidences of God's blessings were glorious. They were kind and generous to me. I spoke with the pastor on an early radio program, spoke to a missionary breakfast, and again to the whole fellowship.

Two strong and useful leaders among Bible Baptists are on the Co-operating Board of the Sword of the Lord—Dr. Beauchamp Vick, pastor of the great Temple Baptist Church, Detroit (probably the largest local church in the world), president of the Baptist Bible College at Springfield; and Dr. William Dowell, pastor of the High Street Baptist Church in Springfield, Missouri, chairman of the faculty of Baptist Bible College. These men we have known and loved for many years. The president re-elected was Dr. Art Wilson of the Baptist Temple in Wichita, Kansas. Many other friends of the editor and of THE SWORD were present.

Ten Years of Remarkable Growth

This was the tenth annual meeting of the Baptist Bible Fellowship. It was organized with about one hundred churches ten years ago, now has eleven hundred churches and nearly a million members! In ten years this group

has given approximately three and a half million dollars to foreign missions, has built from nothing the Baptist Bible College at Springfield, Missouri, with property worth about one million dollars, with very small indebtedness. They have approximately 155 foreign missionaries, many home missionaries.

The older denominations seem unaware of the marvel that is taking place in the growth of these fundamental Baptists. They have some of the largest churches in America, including Temple Baptist, Detroit, with over fifteen thousand members. In Springfield, Missouri, the High Street Church, Dr. Bill Dowell, pastor, has thousands of members and through the hot summer has averaged over 2,900, nearly 3,000, in attendance per Sunday this summer! Dr. Rawlings, near Cincinnati, tells me that he has been running about 2,000 in attendance per Sunday this summer.

The Baptist Bible College at Springfield, Missouri, only a few years old, is said to be the third largest Bible college in America, enrolled some 570 last year, expects to enroll over 600 this year. Most of these workers are preparing for the ministry or the mission field, I understand.

Some Happy and Promising Features of the Baptist Bible Fellowship

There are several very gratifying features about these Christian

brethren, features that others would do well to copy.

1. They are all fundamental, premillennial in doctrine. I doubt if there is even one pastor among them who does not believe in the pretribulation rapture, nor one that doubts that the Bible is inspired word for word in the original manuscripts. A little tendency toward isolation has been a blessing in disguise. If they had been sending preachers to Wheaton College and Fuller Theological Seminary and Northern Baptist Seminary, or to Southern Baptist schools, there would have been some of the so-called "new evangelism" among them, trying to make peace with the modernists, trying to appear scientific and scholarly. They have missed that influence. There is a unity and soundness in doctrine among them that is greatly to be commended, along with strong, alert, gifted leadership.

2. Most of these eleven hundred churches were built from nothing in these last few years. There is a tradition among them that just as in New Testament times God's man can go to a needy area, and start prayer meeting, start house-to-house visitation, start a Sunday School, rent a garage or store building, and as Christians are enlisted and lost people are converted, start a new church after the New Testament pattern. Every year hundreds of young preachers go out to needy areas to hold revivals and start new churches. There are no "closed doors" with New Testament work and New Testament faith and New Testament emphasis on going after sinners, and with New Testament Holy Spirit power.

3. These people are evangelistic. Without exception they believe in revival campaigns, and have them, and they believe in house-to-house soul winning, and in getting con-

Laying Up Treasures in Heaven!

By Viola Walden
Assistant to the Editor

Yes, that is just what you do when you give a gospel booklet. The effectiveness of it is indisputable. A good gospel booklet may be instrumental in averting a suicide; it may stir a whole community into revival; it may be the last gospel message which a man may receive before facing death; it may touch the heart of a future Moody, Wesley, or Spurgeon; it may be the means of winning a soul. The promise, "My word . . . shall not return unto me void" is as applicable to the message by the printed page as to the spoken ministry.

verts saved and baptized Sunday after Sunday the year round.

4. Their missionary emphasis is blessed. Their missionaries are actually winning souls. The missionary giving is liberal, considerably above the per capita giving of most of the larger denominations. The missionaries have direct contact with churches and have direct support from churches. God is calling young people to the mission field. How glad we are to have many of these missionaries on the foreign field receiving THE SWORD OF THE LORD.

5. These Bible Baptists honestly fear denominational overlordship. The constitution was amended at the last meeting to guarantee that no church would ever forfeit its autonomy and independence by co-operating with the Fellowship. Every church owns its own property, calls its own pastor, decides its own program, co-operates much or little or none with others, as it feels led of God. There is fine unity and co-operation but these brethren do not intend to be enslaved by denomination overlordship.

We congratulate the Baptist Bible Fellowship on ten wonderful years of God's blessings. And those who are interested in fundamental, soul-winning Christianity will expect to see thousands more churches built, and hundreds of thousands of converts baptized, and Christians enrolled in the next ten years.

Why Send THE SWORD to Friends?

I believe your friends need the message of THE SWORD OF THE LORD. In the first place, THE SWORD takes a stand on current issues such as the Roman Catholic President issue. Dr. Rice is not afraid to stand up and be counted where important issues are involved. Your friends will be warned of the dangers of modernism and led into good, solid, soul-winning Christian living.

The three full-length sermons which are usually put into each issue of THE SWORD are more than worth the price of a subscription alone. You can send the preaching of the greatest preachers of all time into your friends' homes by way of THE SWORD OF THE LORD each week. They will be reading messages by D. L. Moody, Charles H. Spurgeon, Billy Sunday, Robert G. Lee, Lee Roberson, Tom Malone, Editor John R. Rice and a host of others.

Then, of course, there are the special columns which make THE SWORD of interest to the whole family. There is the woman's column, "From My Kitchen Window," by Jessie Rice Sandberg. The children in the families of SWORD subscribers love the "Kids Korner" each week with its message for young folks. Then there are the Bible crossword puzzles, "Incidents and Illustrations" by Evangelist Robert L. Sumner, and a host of other regular items of interest.

You Must Act Quickly

The election for President is November 8. There is no time to lose if you are to let your friends know the facts about the religious issue involved in the presidential campaign. Millions are deciding now and you can actually help to decide the election.

We will send your pamphlets immediately upon receipt of your order. Why not sit down now and make a list of friends who ought to receive THE SWORD, put their names and addresses on the following subscription coupon and send them in together with the money today? Remember, your religious liberty is at stake in this campaign.

And this is a ministry in which all Christians can engage. Almost every new convert who writes to us says, "Someone gave me your booklet," . . . "or paper."

The dear Lord is abundantly blessing the work of Sword of the Lord. For the first eight months of this year 222 people have written to us personally telling us that they have trusted Christ as their Saviour through some phase of the Sword's ministry through the printed page. This does not count those saved in revival campaigns, but through gospel literature which was read by hungry-hearted sinners and was used to convict their hearts and turn them to the Saviour. So once again we are rejoicing in God's blessings upon the ministry of the printed page.

Volumes might be filled with romantic true stories of the uses and results of our books, our booklets and THE SWORD OF THE LORD, but the few accounts which follow will show you just what God is doing through this work. These are recent letters, not reported in THE SWORD OF THE LORD before.

Oh, if we could impress on your heart the need of your help in reaching the lost, and of laying up for yourselves treasures in Heaven—yes, and on earth, too!

German Exchange Student Given "What Must I Do to Be Saved?": Led to the Lord in Revival

"I wrote to you along in the fall and asked for a copy of the booklet, 'What Must I Do to Be Saved?' in German. I gave it to a German girl who is an exchange student living at a home where I clean. Tonight she was in the services which was also a youth rally. After the meeting Rev. Wyatt led her to the Lord. Isn't that marvelous? . . ."

"There is now a German boy also an exchange student living in the same home. Pray that she might be a testimony before him and even perhaps pass on the little but mighty booklet to him."
Mrs. Orlo Springer
Hastings, Michigan

Couple Asked to Be "Introduced to the Lord" After Reading The Home

From Whittier, California, comes a very interesting letter
(Continued on page 7)



Write for FREE Copy of New Amazing Youth Hymnal

"YOUTH WORSHIP AND SING" has more musical numbers than any other similar sized Sunday School book and all songs with both words and music. Unique keying system in both General Index and Topical Index indicates the appropriate age group with initials P, J, I and S after each title.

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America's Future Is In Your Hands

(Continued from page 1)

never prescind (meaning to separate in consideration) from the teachings and directives of the Church. In every sector of his activity he must inspire his public and private conduct by the laws, orientations and instructions of the hierarchy."

We may as well face the fact that the whole principle of separation of church and state is actually at stake in this election.

YOU Can Do Something

Every single one of us can help in this important and desperately serious matter. First, we can cast our vote against Mr. Kennedy, believing that he could not possibly serve the best interest of a free democratic state while being a loyal Catholic. Then in the second place, we can use our influence to spread the facts about the issue. If enough people learn the facts, I believe the tragedy of electing a Catholic President can be averted. But you and I must do all in our power to get out the basic facts and point out the

problem to our friends and acquaintances.

Edmund Burke said, "All that is necessary for the triumph of evil is that good men do nothing." And all that is necessary to allow our freedom of worship and religion to be taken from us is to do nothing in the current critical campaign. We will surely fail our country, ourselves, and our children if we do not do all in our power to spread the facts in this matter.

Important Pamphlet Available Free

In the September 16 issue of THE SWORD OF THE LORD, we published a tremendous message by Evangelist Robert L. Sumner entitled, "Kennedy for President?" It has been enthusiastically received and has already done great good. This message is a documented, scholarly, Christian discussion of greatest importance to all Americans. There have been some unwise and perhaps even untrue things spread under the name of

religion in this current campaign. But here is the most complete and sensible gathering of information available anywhere, we believe. The pamphlet is thoroughly documented with sources for quotations given. This message is written in a kindly spirit so that you could give it even to your Roman Catholic friends without appearing offensive.

Here are the issues covered in Mr. Sumner's tremendous message:

- I. "Lesser Matters With Which We Find Fault Are Not Main Issue"
- II. "The Great Issue: To Maintain Separation of Church and State"
- III. "What Roman Catholicism Teaches About Church and State"
- IV. "What Catholicism in State Power Has Done in Ages Past"
- V. "What Catholicism in State Power Is Doing in This Century"
- VI. "Results If America Elects a Roman Catholic President"
- VII. "Roman Power Growing Dangerously"

We have reprinted Mr. Sumner's message in a thirty-six-page pamphlet, 5 1/2 x 7 1/2 inch page size, with attractive two-color cover. Large quantities of these pamphlets may be purchased at the price of \$15 per hundred postpaid. Smaller quantities of the pamphlet are available only with subscriptions during this current subscription campaign.

During the limited time of this offer, those that send in one subscription at the regular rate of \$3.00 per year and who mention the free offer will receive five copies of the pamphlet, *Kennedy for President?* free and postage paid. Subscriptions may be either new or renewal.

With two one-year subscriptions to THE SWORD at the special rate of \$5.00, you will receive ten free copies of the pamphlet.

Those who send three subscriptions at the low rate of \$7.50, will receive fifteen free copies of the pamphlet.

With five subscriptions at the very special rate of \$12, twenty free copies of the pamphlet will be sent. Remember, you must ask for the pamphlets in order to receive them at this special bargain rate. Here is an unusual opportunity, not only to get the free pamphlets for distribution, but also to send THE SWORD into many homes where it is needed.

Subscription Order Form

You may send in subscriptions now to THE SWORD OF THE LORD and receive free copies of Bob Sumner's pamphlet, "Kennedy for President?" Orders must be accompanied by cash.

One Subscription	\$ 3.00	5 Pamphlets Free
Two Subscriptions	\$ 5.00	10 Pamphlets Free
Three Subscriptions	\$ 7.50	15 Pamphlets Free
Five Subscriptions	\$12.00	20 Pamphlets Free

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THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Water for the Thirsty

(Continued from page 1)

power is bought for every Christian in the floodtides of the Holy Spirit just the same as salvation from sin.

So many Christians have been to Calvary for the blood but didn't stay for the water. So many have tasted of the Passover Lamb but didn't eat of the unleavened bread. But Jesus said, "I am come that ye might have life, and that ye might have it more abundantly." There are so many Christians who have had the life but haven't had it more abundantly. Now the water means the abundant life.

The Water of Salvation

There are three simple meanings here. First, this woman at the well of Sychar said, "Jesus, it is strange that you a Jew ask a drink of me, a woman of Samaria."

Jesus said, "The reason I asked for this water is that I have water, too. And it is better than that from Jacob's well. If you drink of it, you will never thirst again."

She said, "Sir, give me this water."

Jesus said, "Go, call your husband."

"I don't have a husband. I am a maiden lady!"

Jesus answered, "Yes, I know. You have been married five times (and that's too many!) yet you are now living with a man in sin!"

She said, "Sir, I perceive you are a prophet"; and she tried to argue. But then the Saviour won her to Himself when He told her He was the Messiah. And she went away with a fountain of water. Jesus gave her water that was not in the well. She took it and spread it all over town for other thirsty people.

Now the water of salvation—it is wonderful that Jesus Christ can give the cup of salvation to the thirsty. In fact, salvation is often spoken of as water. "With joy we shall draw water from the wells of salvation," the psalmist says. David said, "What shall I render to the Lord for all his benefits? I will take the cup of salvation . . ." Salvation is pictured as a cup of life-saving water to a dying, thirsty soul. And every sinner in the world may have it.

Get this simple lesson about salvation. First, anybody who is thirsty may drink. "And let him that is athirst. Come. And who-soever will, let him take of the water of life freely." It is wonderful that anybody who wants to be saved can be saved.

I have heard good men say, I have heard people tell tales about how somebody wanted to be saved and begged God to save them, cried and prayed, but God wouldn't do it. The trouble with them is that they have a different God than the One I have. The God I preach about is anxious to save sinners. Anybody who is thirsty can find the water.

Don't misunderstand me. I don't say that there is not dreadful danger of people committing the unpardonable sin. But that hasn't changed God, that He doesn't have the water. That doesn't change the well. That just changes the man's thirst. He is not thirsty for water and he will never drink, when a man commits the unpardonable sin.

I thank God that anybody who will may drink. Ah, the thirsty! Isn't it wonderful that a benevolent God, a loving Saviour, has so abundantly provided a fountain from which one may drink and drink and never thirst again? Praise the Lord! We must tell people that.

Satisfaction for Every Need in Christ

There is a second lesson in this and it is much more important for us here today. This Scripture promises " . . . shall never thirst again." There is a little chorus:

I'm feasting on the living Bread;
I'm drinking at the Fountainhead.
And whoso drinketh Jesus said,
Shall never, never thirst again.
What! Never thirst again?
Not Never thirst again.
What! Never thirst again?
Not Never thirst again.

For whoso drinketh, Jesus said,
Shall never, never thirst again.

Too many Christians have never drunk deep enough to satisfy. Are you thirsty and trying to fill up your needs with all these other things? What's the trouble? My Baptist friends in this area, my Methodist friends, in many cases you can't tell the difference between an atheist and a Baptist deacon. They smell just alike so much of the time. You can't tell the difference between a good old Methodist steward and somebody else who is an agnostic or a Buddhist or an infidel Jew. They belong to the same lodge, take the same bloody oaths that are forbidden in the Bible. What's the matter? It is not just on the negative side. The real trouble is that they have never drunk deep enough.

I didn't say they weren't saved. I know that I had already been saved when I joined the lodge. I was a preacher before Dr. L. R. Scarborough in the Southwestern Baptist Seminary pressed on me the duty of giving up the picture shows. I don't say you are not saved. I say you haven't drunk at the well as deep as you ought, for Jesus said, "He that drinketh of the water that I shall give him shall never thirst."

Do you know what was wrong with that poor woman at the well of Sychar? She wasn't happy, wasn't satisfied. She had tried one husband. He didn't make her happy. As she got ready for the first wedding, I can imagine the joy of her heart as she thought, "Now somebody loves me. Somebody is going to take care of me and be good to me." It may be that she put on the virgin white wedding dress. It may be that she fixed orange blossoms in her hair. She nursed that engagement ring and rejoiced. But it didn't pan out.

You know, this world never pans out. Thank God for a good wife, for good children. Thank God, I enjoy good health. I enjoy games, food, rest. I am rather a normal man. I played college football. I like games, and young people. I like sports. I have a good time. I like to eat—I think people ought to. God made so many wonderful, good things. It is irreligious, it is a sin and a shame not to like good food. These grumblers and murmurers have raised children who don't like this, or that. That is a sin. Christians ought to enjoy the good things God provided. But we had just as well get it settled, that the things of this world never will, they never did, they never can satisfy the hunger of the human heart.

You may say, "I'm going to marry the prettiest girl, the sweetest and the best. She will make life heaven for me." She won't do anything of the kind. You have to go deeper than that to get heaven in your soul. You have to drink at the fountain of Jesus Christ. Jesus said to this woman who had been married five times and never found any happiness, "You can't find it drinking from that cup. I'll give you a drink, then you will never thirst again."

The trouble with so many of our worldly Christians is that they are trying to find satisfaction where nobody ever finds it. You have to find that in Jesus Christ. I have known a preacher's wife to die, then he was thrown for a loop. He couldn't get on his feet. Well, Paul and Silas went without wives. Paul and Silas could be beaten up, put in jail, feet fast in the stocks, sing praises unto God, pray the jail down and get the jailer converted. They had something a lot of people don't have. They drank deeper. Christians ought to find satisfaction in Jesus Christ, in the fullness of the Spirit of God.

Do you want comfort? Jesus said, "The Comforter will come." Do you want peace? Jesus said, "My peace I give unto you, Not as the world giveth . . . Let not your heart be troubled, neither let it be afraid." You need to drink deeper. I am talking about the complete satisfaction and rest of soul brought by the Spirit of God. All these Scriptures are about the

Holy Spirit. It is the Holy Spirit who saves and regenerates. But primarily here the application is to the Christian who can so drink. And Jesus Christ can give you the comfort of the Spirit that will satisfy every longing of the human heart.

We sing, "He saves, He keeps, He satisfies." He may save, and He may keep, but He doesn't satisfy a lot of you because you are running after everything else in the world.

A missionary who had spent one mission term in Africa, and was home on sabbatical leave wrote me a long letter, and asked, "What can I do? Why doesn't God answer my prayers? Every woman was made to be a wife and mother. Every woman was made to nurse babies at her breasts. Every woman was made to be the wife of a good man." She had the natural heart-hunger of a girl—no husband, no home; her mother and father now getting old; she off in a strange land. She ministered to others. She knew a little of what Paul knew, of what every all-out Christian, every real soul winner, knows. Paul said, "I'm weak; you are strong. I'm poor; you are rich." He said, "You are respectable. Everybody thinks you

The Bible

We search the world for truth.
We cull

The good, the true, the beautiful,
From graven stone and written scroll,

And all old flower fields of the soul;

And, weary seekers of the best,
We come back laden from our quest,

To find that all the sages said
Is in the Book our mothers read.

—John Greenleaf Whittier

are wonderful. I'm the offscouring of the world." And in some ways we have to be that. If we have the power of God, we have to take the reproach of Christ, the loneliness of Christ.

But listen; it is a sad business to take the loneliness and the reproach of Christ, and not have the fullness of Christ. So Jesus said to the woman, "You can drink of the water that I will give you, and you will never thirst again."

Let me urge Christians to drink deeply, and be satisfied with Christ and never thirst again. I'm not talking about salvation, but about such a gift of the comfort and peace and control of the blessed Holy Spirit that your heart will be always satisfied. Satisfied!

When I was a boy an old country doctor took me with him on his visits. He loved to have me because I would jump out and open the gates for him. He would give me his philosophy of life. Lots of things I learned from old Doctor King.

One day in the fall, there was a cold rain. We went out in his buggy. I said, "It's a pretty bad day, isn't it?"

"No, John. It's not a bad day. It's just a good wet day. There are some very nice wet days, and some very nice sunny days. They are all good days. God made all of them. 'This is the day that the Lord hath made. We will rejoice and be glad in it.'"

Bless God for Paul who could say, "I can do all things through Christ which strengtheneth me," who pours in His strength. Paul says, "I don't run dry. I am connected up so I have a well of water in me all the time; and it never runs dry. I can!" This "I can't" kind of Christianity isn't what Paul had. He had the "I can" kind.

Have you found real satisfaction? Can you have satisfaction if a loved one has gone? Can you have satisfaction when you lose your job? When your health is gone? When your friends leave you? Can you have satisfaction when the things all the world thinks matter are gone? Can you still say, "Thank God, I'm resting in Christ, soul rest! Never thirsty! Never thirsty?"

I beg you in Jesus' name to get thirsty enough to wait on God and say, "I am going to satisfy my soul with the fullness of God, not with the world. I will satisfy my soul with the rest and comfort of the Spirit of God that Jesus gives those who are really thirsty." Drink, oh, drink deep and never thirst again!

Soul-Winning Power for Thirsty Christians

Then there is a third meaning here. In John 7:37-39, Jesus said:

"In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water. (But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified.)"

Oh, a fountain of water! You know, Christian service can be hard. I know some preachers who have to take a month's vacation away from preaching. A thirty-minute sermon Sunday morning, and thirty or thirty-five minutes Sunday night, and a twenty-minute prayer meeting talk nearly kills them. They have to take a month's vacation. I know preachers who have nervous breakdowns preaching—pumping, pumping, pumping, to get a little water. They wear themselves out. That ought not to be. It ought to be an artesian well that just flows all the time.

Dr. McConnell, a dear good man, and my good friend, said in the Baptist Standard some years ago, "No man ought to preach over thirty-five minutes." Well, I have heard men who ought not to preach over fifteen minutes. If I couldn't bless anybody more then they do—a little trickle of rusty water and pumping as hard as you do—well, I would just quit, too. It is not a question of how long, but how much water you are getting. It is a question of whether the fountain is really flowing.

Not long ago as I sat in my office and looked at the shelf of my ninety-odd books and pamphlets, I thanked God that the fountain has not run dry. I have about six other books in preparation. The Bible is full of it all the time; and God just tells me more.

Oh, it's wonderful to have an artesian well instead of a poor old dry hole that you have to pump and pump! Here is the old thing; you have to prime the pump until you hear it sucking and you don't get much. That is the way lots of us Christians, lots of us preachers, lots of us personal workers, are. It ought not to be hard to preach. It ought not to be hard to testify. Do you ever have to make yourself say, "I'm going to win more souls. I'm going to talk to people"? I would get myself by the scruff of the neck and shake myself and say, "You good-for-nothing, if you are going to be a good Christian, you have got to win souls." That is, I would do that if I did not have something in there just running over that tells people anyhow!

With old Jeremiah it was the other way. Jeremiah said, "This sitting in jail and starving to death and getting reproach for

it—I'm going to quit preaching." But there was a fire in his soul. When he tried to shut up, he nearly burst. He said, "I was weary with forbearing and I could not contain." He just had to preach.

Paul said, "Woe is me if I preach not the gospel." Paul said, "If I do it willingly, I will get a reward. But if I don't do it willingly, I've got it in me, I've got it laid on me, I've got a dispensation of the Gospel turned over to me. I'm going to have to do it."

O God, make us artesian wells! O God, give us the floodtides; make us wells of water!

I'm always pleased if my preaching can be suggestive to other preachers, if preachers find something helpful in my sermons. Every preacher has to learn to preach. Every preacher has to learn something from other people. That is all right. But let me say a very serious word. I would be very sad if any preacher preached my sermons because he was too lazy to go to the Bible and wait on God, dig down to where the spring is, uncover it and let the water bubble out. Do you see what I mean? Everybody uses somebody's material. That is all right. But, oh, I tell you this: I would sure be sad if I didn't have the fountain myself. And you can have. "I will pour water on him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring."

If God's people want to, they can have the fullness of power. Every preacher can have his own fountain, his own artesian well to irrigate all the land he can cultivate. Floods of water! Floods of water! God, give us a floodtide!

Christian, do you know what it is, this water flowing out, flowing out?

Will you forgive another personal illustration? By God's grace, He has helped me to win many souls. I have often been surprised at the souls that were saved, it seemed, incidentally. People were saved, it seemed, almost accidentally. Listen! If it has got to depend on how much will power you have, how much drive you have, how much energy you have, then you won't get as many saved as you ought. But if there is a water just flowing, flowing, and flowing, it will run over out at the windmill, and make a stream down there through the garden and keep things growing that you didn't know about.

A great crowd gathered for a night service in a big open-air revival in Sherman, Texas. As I walked down the aisle, I felt suddenly impressed to put my hand on a man's shoulder and ask, "Are you a Christian?"

"Well, no, I'm not."

"You ought to be ashamed of yourself. A man with a family and going to Hell because he turned down Jesus Christ!"

I walked on.

In two years I went back to Sherman, Texas. That man met me and said, "You nearly killed me. I couldn't get away from it. I wasn't saved that night, but I was so convicted I couldn't rest. You're not a Christian. You ought to be ashamed of yourself." And I turned to the Lord.

Listen! For a Christian it ought to be just as natural to get people saved as it is to turn on the sprinkler system and grow grass. It ought to be just as natural to get people saved, if the fullness of God is upon you, as it is that the rain from Heaven comes.

So I cry, "O God, give us the pouring out of the Holy Spirit." We don't need to be barren and unfruitful. Oh, all the machinery,

(Continued on page 6)



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Water for the Thirsty

(Continued from page 5)

all the pumping, all the shining of the chrome on the pump, all the organization, the water boy and the superintendent and the oiler and the assistant oiler, and the chairman of the society of auxiliary oilers (the ladies)—all the working that everybody does to get a little water out! God help us to get down and find the bubbling source of water in the well and let it flow, let it flow, let it flow!

I wish I could tell people how to preach. I wish somebody could tell me how to preach. But I know one thing: you are going to have to have it in you before it comes out. What you had better do is to find the well of water and drink deep yourself until you nearly burst—and just let it flow.

I preached in a campaign on the north side of Minneapolis a good many years ago, the first such campaign to be held in Minneapolis. (By the way, in a good many cities of America, I held the first city-wide campaign in thirty years—Cleveland, Buffalo, Seattle, Minneapolis, Winston-Salem, Dayton, and a good many others. Then God used other men there later.) I was going to say that in Minneapolis one night I preached, and I was so borne away that I forgot my outline. It was a new sermon, but I was so blessed that if you had cut my suspenders, I think I would have gone on to Heaven! But it made clear what Dr. Richard Clearwaters said to me after the meeting: "You were playing by ear tonight, weren't you?"

Do you know what he meant? I didn't have to follow my notes. Anybody who doesn't have a musical ear can't sing anyhow. You may learn to read music, but you can't sing if you don't have a musical ear. Then, bless God, it is a wonderful thing to have this in you so it has got to come out. And if you don't get the fullness of the Spirit, the floodtides of God's power, all your homiletics, and your firstly and secondly and thirdly and your peroration and illustrations won't do much good. O God, for the well, for the flowing well, the artesian well!

Water for Everybody Around You!

"He that believeth on me, as the scripture saith, out of his belly shall flow rivers of living water." Jesus said to the woman at the well, "He that drinketh of the water that I shall give him shall never thirst, but it shall be in him a well of water springing up into everlasting life."

She said, "All right, give me this water."

Jesus said, "Go get your husband, then."

He knew she didn't have a husband, but here is a wonderful lesson. If anybody gets this water, there is going to be enough for the whole family. If anybody gets this water, there is going to be enough for everybody else. Get ready to channel it out to somebody else!

So the woman says, "You caught up with me. I don't have any husband. But I tell you what I'll do. I'll carry water all over town." So she ran. She left that waterpot of Jacob's well water. That is not the best kind of water. She ran. You know, I like for anybody who is going to serve the Lord to run at it. I like them to gather up their skirts and hike. She ran and told the men, "Come see a man who told me everything I ever did." I know she exaggerated, but I will forgive her. In the first place, she was a woman! And another thing, you can hardly exaggerate what Jesus does for you. She said, "Come and see," and they came. Jesus, who couldn't get Peter and James and John to get their mind off their hamburgers or their hot dogs or their barbecues and the Kosher dill pickles, got this woman. He got the whole town when He got her.

Oh, if the Lord ever gets you entirely, gets you enough, He can fill you full. If the Lord gets you enough, He can plant a well, a spring, an artesian-flowing well in you. He can get everybody around you then.

You know why you don't get your loved ones saved? You don't have the water gushing out. You may have a little water but it has wiggly tails in it! You may have a little water, but it is rusty from staying in the old pump and not being used very much. You may have a little water, but it may take so much exertion to get it that it doesn't do anybody any good. Stale water!

David said in one of the Psalms, "I shall be anointed with fresh oil." Oil there means the same in that verse as water does in this other one—the power of the Holy Spirit. Oh, a fresh anointing! Oh, a new pouring out of the Holy Ghost!

Somebody says, "I got my baptism back there at such and such a time." Well, I got mine this morning and yesterday; I am going to get one tomorrow, when I need it. What we need, what everybody needs is to come for a fresh anointing, a fresh-flowing well. There are plenty of hungry people, plenty of thirsty people, if we really have the wonderful water.

"I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring." Notice that you can't get this without your seed getting it. You can't get this without your children getting it. You can't get this without other people in Sychar getting it. I'm not talking now about salvation. Salvation—why you just got a sip! There is enough for everybody in town; go ahead and drink it. Go ahead and get the well flowing. Here He said, "... him that is thirsty." The fullness of the Spirit is for whom? For the thirsty.

What is the great requirement? Somebody says, "Prayer." Yes, I think so. But I am not talking about the words of prayer.

Somebody says, "Keep on praying." Yes, I think so; but I don't think that is enough. A Pharisee could pray seventeen days and not get anything if his heart didn't cry out to God. What God really wants is somebody who wants Him. Oh, why don't you make up your mind that you are not going to preach in your own power!

I made a vow to God years ago—I make it again today—that I would never go to a pulpit again without expecting and asking and depending on God for an overflowing of the Spirit of God. This silly and carnal business of trying to preach in human wisdom is a sin. I wonder God does not strike people dead as He did Nadab and Abihu who took false fire into the tabernacle. Oh, for an anointing from Heaven, a fresh anointing!

But who is it for? Thirsty people! Do you really want the fullness of God? Do you want the power of the Holy Spirit? Then set out to wait on God and pay God's price to have the power.

In 1930 Mrs. Rice and I went to Peacock, Texas, for a revival campaign at the First Baptist Church. The little town was in the grip of a terrible drouth. You people don't know anything about drouth down here in Mississippi. You have rain lots of times. You have it when you don't want it. You look on it as bad. In lots of the world rain is a symbol of discouragement, dreariness. Out there it wasn't. In that country they only had from fifteen inches to twenty-two inches in a year's time. You could rarely raise corn anyhow. But if you didn't get that much you couldn't raise much of anything else. When it used to cloud up, my dad would say, "I just hope it comes a gullywasher."

We went out to Peacock. As we drew near that town, the terrible drouth was evident. The ground was cracked open, with cracks five or six inches wide and down ten or fifteen feet into the ground, wide, dried up and cracked. The ground was bare in that West Texas land, and the grass was brown and trampled with the dirt and the bare soil there. We would ride along; yonder was a terrible stink. We would find an old cow lying dead and swollen, stretched with legs apart. We passed farmhouses and found boards nailed over the windows.

People had packed up and gone away. We found people shipping drinking water even into the town in railroad tank cars. Terrible drouth! I got to town and I thought, "O God, that is a symbol of a spiritual drouth." And I told my wife, "If God will bless us and people get concerned and people begin to really want to please God so He can afford to bless, I'm going to call a prayer meeting and pray for rain."

Well, the people were hungry-hearted. They had really been worked over by the chastening hand of God. So I asked one night, "Do you want to stay and pray with me for rain? We will ask God to send a great rain. Do you feel like that?" Many did. We gathered down around the altar in that tabernacle, and prayed. I said, "Let's make it definite. If God doesn't send rain in twenty-four hours, it is not the rain we are asking for. It will be just natural when it does come. But if God is going to do it, an intervention of divine mercy in answer to the prayer of His people, it must be in twenty-four hours." And we went away after praying till eleven.

The next morning at ten we had a service and prayed again. We said, "If it doesn't come by ten o'clock tonight or so, it is not the rain we are praying for."

The sun beat down pitilessly that noonday as we went home; not a sign of rain. My wife said, "I've got to wash some clothes for my babies whether it rains or not." A lady had said she would lend us a tub. And Grace, our eldest daughter, seven years old then, went over to the neighbor's place to borrow the tub to bring to the little place where we had rooms. As she started back, the wind began to whip up from the southeast and the tub blew out of her hands and went bouncing

The four greatest scourges of mankind have been drink, war, pestilence and famine—and strong drink has been more destructive than war, pestilence and famine combined.—Wm. E. Gladstone

across the prairies. The little girl fell down. Mrs. Rice had to go and rescue her little girl and the tub. Clouds, black clouds, began to boil down here and there. The wind freshened into a gale. Then there was a cloudburst of rain. Oh, what a rain! It blew the Baptist Tabernacle off the blocks. Downtown a bunch of men had been saying, "That fool preacher, that young beginner! Why, the wind's not right, the moon's not right for rain. You're not going to have any rain. That may work in east Texas; it won't work out here." And while that whole bunch of cussers and tobacco-chewers and spitters were down there in the store, the front plate glass windows blew in and the rain poured in and they had to climb on the counters. It was as if God had taken a rope and gone a radius five miles around—it rained in that town and five miles out.

We had a service that night. Nobody came in cars. The roads were so muddy they couldn't get there in cars. They hitched up teams to the wagons and old buggies or hacks, or came on horseback, or put on rubber boots and waded through the mud. The Baptist Tabernacle was off the blocks, so we borrowed the Methodist Church and filled it up. People sat in the windows. I preached on "A God Who Answers Prayer."

Oh, listen to me! Heaven is open. The windows of Heaven are open. God is ready to hear your prayers. He gives water to the thirsty. Is your life thirsty? Are you dry, I wonder?

With our heads bowed, I wonder how many people here will confess, "I'm saved but I don't have the fullness of joy and peace and satisfaction that I ought to have." How many find yourself thirsty inside; I'm not talking about outside. I'm not saying you get drunk. I'm not saying you quit your husband or wife. But how many people say, "There has been a deep dissatisfaction, an unrest in my heart that ought to be satisfied. I want the blessed Spirit of God to satisfy my soul completely. I want to be satisfied." "He that drinketh of the water that I shall give him shall never

Book Reviews

(Continued from page 2)

non-literal attitude toward the Bible is not helpful. 184 pages, Wm. B. Eerdmans Publishing Company, \$3.50.

A BRIEF SURVEY OF THE BIBLE, by Sara Margaret Wright.

"Not a series of isolated Bible stories or studies, but a continuous flow of Bible truth from Genesis to Revelation. It sketches the background for the incidents outlined in Scripture, showing their relation to past events and their influence on the future, especially their place in the divine plan of salvation." Miss Wright is a high school Bible teacher. The book is generally orthodox, sound, simple, helpful. 241 pages, Loizeaux Brothers, \$3.00.

THE EPISTLES OF PAUL TO THE COLOSSIANS AND TO PHILEMON, An Introduction and Commentary by Herbert M. Carson, which is volume 12 in the New Testament Series of Tyndale Bible Commentaries.

The commentary is critical, not devotional or homiletical or scholarly, generally evangelical. It seems to this reviewer not as strong as some other books of the series. 112 pages, Wm. B. Eerdmans Publishing Company, \$2.00.

GOD'S SON AND GOD'S WORLD, by A. A. Van Ruler.

Here are seven meditations on Christ as the Bread, the Light, the Door, the Good Shepherd, the Resurrection and the Life, the Way, the Truth, and the Life, and the True Vine, and nine meditations on Psalm 104. These are nice little studies by a Dutch theological professor. 79 pages, Wm. B. Eerdmans Publishing Company, \$2.00.

COMMITTED TO CHRIST, Messages to College Youth by Dr. Harold W. Reed, president of Olivet Nazarene College, Kankakee, Illinois.

Here are eight baccalaureate addresses to college seniors for dedication and inspiration. The chapters are 1. The Thrust of Dedicated Personality, 2. The Three Greatest Events, 3. Knowing God, 4. A Vision and a Task, 5. Your Bible Today and Tomorrow, 6. The Finger of God, 7. The Providence of God Today, 8. We Live Forever. Dr. Reed is a fervent, Bible-believing Christian. These are well-prepared, inspiring, helpful messages. The thoughts, illustrations, and facts are for preachers as well as college young people. 112 pages, Baker Book House, \$2.00.

HOW TO GET ALONG WITH PEOPLE IN THE CHURCH, by Dr. A. Donald Bell, director of graduate studies and professor of psychology, Southwestern Baptist Seminary.

Here are eight practical chapters with many illustrations helpful to Christian workers. There are three pages of bibliography besides 153 pages of texts. Zondervan Publishing House, \$2.50.

THE THEOLOGY OF THE MAJOR SECTS, by John H. Gerstner, professor of church history and government at Pittsburgh Theological Seminary.

A handy reference volume. The "major sects" treated in separate chapters are Seventh-Day Adventism, Jehovah's Witnesses, Mormonism, liberalism, new thought, Christian Science, spiritualism, Theosophy, and faith healing. Although we agree that it is not always God's will to heal the sick, and we agree that in the "healing movement"—there is much fraud

thirst." How many will say, "I want to know the Holy Spirit so intimately that His rest of soul, His comfort, His peace will satisfy me all the time"? Will you admit some unrest and your need by lifting your hand? May God speak to our hearts.

Dear Lord, Thou knowest our hearts. O God, how we dishonor our profession when we seek in our hearts, and if we don't outwardly seek it, our hearts cry out for some of the things that other people have. We didn't go to the true Fountain so that we will never, never thirst. Oh, teach us to walk in the fullness of the Spirit, in the rest of soul Jesus promised. Teach us, Lord, today. Amen

and much harm done, we do not agree that God does not now ever work miracles, that God does not supernaturally heal when He gives the faith.

But the other discussions are very valuable and there follows appendixes. 1. Table Showing Traditional Christian Doctrines, 2. Table Showing Doctrines Sect-wise, 3. Table Showing Sects Doctrine-wise, 4. Chart of Doctrines of the Sects, 5. Brief Definitions of the Sects, 6. Glossary of Some Terms Used by the Sects.

There is an extensive bibliography of ten pages; two pages of indexes on authors, and two pages of indexes on subjects. The book is very useful, is done from the fundamental, Bible-believer's viewpoint. The 206 large pages are well written, well documented, reliable. A valuable handbook published by Baker Book House, \$3.95.

THE MID-AMERICA KESWICK WEEK, CHICAGO, 1959.

This is a record of thirty messages by nine men—Alan Redpath, Stephen Olford, C. Stacey Woods, Paul Rees, Ian Thomas, Allister Smith, Arthur Mathews, Harold Wildish, and William Culbertson.

Alan Redpath from England came as pastor of Moody Church, Chicago. Old-time fundamentalists were shocked to find him preaching that fundamentalists and modernists should get together and work together, to find him attending the Chicago Ministerial Association and praising the address by Nels F. S. Ferre. Now he has the Mid-America Keswick Week. There are some good messages. Most of the emphasis is the traditional Keswick message, subjective, deeper life. I do not believe the messages would tend to make soul winners. I did not like the quotations from Phillips' translation and the Revised Standard Version of the Bible, and I did not like slurs at those who fight to defend the faith. Paper binding, 7½x10, with pictures, 128 pages, no price marked. Published by Fleming H. Revell.

THE EMPHASIZED BIBLE, by Joseph Bryant Rotherham.

"A translation designed to set forth the exact meaning, the proper terminology, and the graphic style of the sacred original." Here is a very valuable reprint of a long-famous translation of the Bible. It makes a tremendous book, some twelve hundred pages, size about 7x10 inches. This translation has proven itself as very useful to scholars; has many commendations, the publisher says.

"This Bible is absolutely unique in that it embraces features not found in any other English Bible translation. It gives the English reader the same advantage as the student of Hebrew or Greek—a knowledge of the exact meaning, the proper terminology and the graphic style of the original—all conveniently provided in one large and convenient Bible. The striking arrangement of the pages reveals at a glance the structure of the sentences and the scope of the

(Continued on page 8)

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Laying Up Treasures . . .

(Continued from page 4)

from Bob and Valerie Eakin in which they say:

"We recently were the recipients of your beautiful book entitled *The Home*.

"We have just finished reading it and felt compelled to write to you expressing our deepest 'thank you' and our sincerest 'bravos.'

"We each have our favorite chapters but we sincerely agree that no Christian home should be without your wonderful book.

"You can be sure it shall be our constant guide, along side our mutual guide—the Bible.

"I've lent it to a number of non-Christian friends and they all have been so moved as to purchase it for their own homes.

"One couple has come to us and asked us to (in their words), 'please introduce us' to your Lord. After reading *The Home*, we realize how much we need Him but we don't know how to tell Him.

"Needless to say, we cried tears of joy together."

Husband Saved Through "Missing God's Last Train" Booklet

Evangelist Ed Nelson gave a subscription to the one bringing the most people to a revival meeting held in his campaign at Akron, Colorado. Mrs. Edith Bailey won the subscription. Now she writes:

"Through your booklet, *Missing God's Last Train to Heaven*, a prize for one of the puzzles in your paper, my husband was saved."

"The Echo Comes Back, Lost! Lost!"

"I am writing concerning my own spiritual condition. I have been Sunday School superintendent, teacher, trustee, and treasurer for nearly thirty years. But now I have come to the eventide of my life—78 years—and I must say like Jacob of old, 'Evil have been my days.' There have been too many compromises and too much complacency.

"... My prayer life has become a tragedy instead of a joy forever. The heavens seem to be as brass, and the echo comes back, Lost! lost! This is my reason for asking for *'What Must I Do to Be Saved?'*

"My parents were fine Christian people—my brother is a minister; my three uncles were Methodist ministers; my granduncle was a bishop (Baptist) in Australia. Thus I am not of stock that is other than Christian.

"I thank God for THE SWORD OF THE LORD that has awakened within me a desire to live a more Christlike life."

A. H. Swenerton
Los Angeles, California

Lutheran Pastor Tells of Conversion

Rev. Jacobsen of Minneapolis, Minnesota, ordered two hundred copies of *'What Must I Do to Be Saved?'* and said:

"In my previous Lutheran parish the president of my church was saved after reading the tract. I plan to canvas my Minneapolis parish with this tract. I am a pastor in the Lutheran church . . . I will use this tract for helping them to see the simplicity of God's salvation."

"By the Time I Was Halfway Through I Had Peace . . ."

"Tuesday morning I received your letter and booklet, *Saved for Certain*. The Lord knew it was just what I needed. By the time I was halfway through I had peace and as I was finishing it, I was filled with joy.

"I think I had been listening to too much of the wrong kind of preaching. I was in the 'valley of despair,' but, with God's help, I don't intend to let Satan lead me there again.

"The Lord has really been opening up the Word to me this past week. I have gotten lots of things settled that I had pondered for years.

"I want to thank you sincerely for your letter, booklet, and prayers, and I'm praying for you also."

Mrs. Jim Moses
Mathiston, Mississippi

Missionary Reports on Portuguese SWORD and New Book of Dr. Rice's Sermons, and a Conversion Through "What Must I Do to Be Saved?"

Rev. Manuel S. Matthews, a missionary in Portugal, was in the States for a while. Now he is back on the field and reports on the progress of the work there as follows:

"The *A Espada do Senhor*, the Portuguese SWORD OF THE LORD, is four years old in April. Beginning in May, the beginning of our fifth year, we will put out our paper every three weeks. We hope some day to put it out every two weeks. At present we couldn't take care of this extra work. Pray with us in this new step of faith.

"At present we have a book containing ten of your sermons, entitled, *The Sword That Cuts and Heals*. But we hope to put out a small book with questions asked you and your answers, perhaps to be entitled *Ask Dr. Rice*. And another booklet with advice for young people, from you and Dr. Bob Jones, Sr. Please pray with us about these and if you at any time think you can be able to advise anyone to help us in this ministry, we'd naturally be very happy about it.

"The paper continues to be a blessing, but please remember this is a mission field and not the States. Things naturally go very slow here compared to America. Souls have been saved, Christians taught to pray, tithe, and win others to Christ.

"I heard an interesting story in connection with your tract, *'What Must I Do to Be Saved?'* One of the pastors in Lisbon mails out tracts with his return address on it. A man found one of these tracts near a railroad track in the northern part of the country. He read it and found Christ through this message. This farmer sent in the filled-out invitation and received more tracts and correspondence. One day he put a sack of potatoes on his shoulder, headed for the station and took a train to Lisbon. After this long trip, he picked up his sack of potatoes and walked to the church. There he learned that the pastor lived a good distance away from the church. He picked up his bag again and off he went to the pastor's house. After meeting the pastor and presenting his gift of gratitude, they walked back to the church and was shown around. Then with a hug and a hand shake he was off to catch the next train back to the hills. I knew you'd be interested in this."

Jehovah's Witnesses Lost This Man and Family

"About six years ago, a young couple from Jehovah's Witness's group came to our home for 'Bible study.' After several weeks of study they seemed to us to be honest and sensible. But after hearing their teaching on Hell, I was confused.

"Then a Christian school bus driver stopped to talk to Shirley, my wife, and he left a copy of *'What Must I Do to Be Saved?'* After reading that, I could see directly opposite views from the same text book, the Bible.

"So, I decided to find who was right. I put aside all the other literature and read just from the Bible and studied and prayed. God showed me Hell is real and I needed Jesus Christ as my own Saviour. So here in my own kitchen, I knelt and asked Jesus to come in and save me. Since then Shirley, my wife, and five of our six children have accepted Christ."

Fred Carpenter
Naperville, Illinois

Raised an Atheist; Signed Decision Slip From Booklet

Mrs. Roy Renwick of Powell, Ohio, expresses her gratitude for two sermons in THE SWORD which she recently read—"The Way of Salvation" by D. L. Moody and "You Can Reckon on God's Faithfulness" by Dr. F. B. Meyer. Then she said:

"Both sermons answered, definitely, certain questions that I'd been asking mentally. Your *'What Must I Do to Be Saved?'* helped me immensely in my decision, and I filled out the form at the end of the tract and sent it in, which you acknowledged.

"Having been raised an atheist, doubts often rise, and every bit

Hey! You!

(Continued from page 1)

manifold and multitudinous mercies. They are all provided, and the word "waters" indicates that many fresh springs of consolation are ready for those who thirst for all spiritual blessings as soon as the eye sees or the ear hears tell of them. You need not fear if you want the pardon of sin, or the renewal of your nature, or guidance in perplexity or comfort in distress, you need not fear but what you shall find it. "Come ye to waters."

There is an infinite variety in the grace of God. He is called "the

of help is deeply appreciated in overcoming them.

"I publicly went up to the altar of Calvary Bible Church in Columbus, March 13, and my husband and I joined the church the following Sunday. We had belonged for five years to a Presbyterian church, but were unsatisfied spiritually. The difference between the two churches is like that between water and wine."

"Up Till Now I Was the Black Sheep of the Family," Says One in Jail

The following letter copied the decision form from the back of *"What Must I Do to Be Saved?"* saying he was trusting Christ as Saviour. Then he wrote this letter to Dr. Rice:

"When I am at home I belonged to the Pentecostal Church, but I never fully received the Lord as my personal Saviour, but most all of my relative are true Christians and up till now I was the black sheep of the family, but now I am a child of God and no longer need to hide from my relatives or myself and run away from God's knowing words. For many years my grandmother, aunts and uncles and cousins have prayed for me and tried to make me realize that without the Lord you just cannot live. And now even though I did not write to them I know that they know that I have finally received God's Word and His blessings. I have so much faith and trust in the Lord that I know He will see me through my trials and tribulations.

"If I must go to the penitentiary I hope and pray that the Lord will let me work with the chaplain so that I may pass along to other men like myself His wonderful Word and blessing. I hope and pray that my wife also finds the Lord so that we may raise our son to also love the Lord. With a prayer for us and the world I close this letter."

Wayne Graybeal
Tallahassee, Florida

Surely you have been stirred to the depths by these heart-warming testimonies. Every day is a new beginning. Now is the time to work for the Lord. No need to remind any of you that we are living in a strange day.

Shall we pledge anew to God our life and ask that it may be used to win others? Are you prepared to sacrifice some of your time and energy—and perhaps money—in the service of the Lord? "Who then is willing to consecrate his service this day unto the Lord?" (I Chron. 29:5).

And remember that whatever sacrifice you are called to make in the service of the Lord, there is always a compensatory reward, and the psalmist declares that "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him" (Ps. 126:6). The return is in proportion to the effort made, however. "He which soweth sparingly shall reap also sparingly," said the Apostle Paul, "and he which soweth bountifully shall reap also bountifully" (II Cor. 9:6).

We give away many thousands of dollars worth of free literature every year. God uses it to win hundreds of souls. Those who want to help may send gifts to Free Literature Fund, Sword of the Lord, Box 420, Wheaton, Illinois. And why not order some copies of the booklet, *"What Must I Do to Be Saved?"* in the English edition at \$2 a hundred and give them out to every one who promises to read them?

Lay up treasure in Heaven!

God of all grace." All the grace that all the sinners that ever come to Him can want, they shall find stored up in the gospel provisions of the covenant of grace. "Ho, every one that thirsteth, come ye to the waters," for God has provided for soul-needs in plentiful abundance and endless variety.

Now, are you thirsting? It surely is not the mere play of imagination, but the sober apprehension of a fact, that convinces me there are persons here who are thirsting in a spiritual sense.

1. Soul-Thirst for Forgiveness

Methinks one of them says, "I thirst, I thirst to have my sins forgiven, and to be reconciled to God; I know that I have done wrong; for me to plead that I have been innocent would be to add a lie to all my other iniquities; I am sensible in my inmost heart that I have, both by omission and commission, transgressed the divine law; I deserve punishment, but I would that by some means I might be put into the divine favor; I cannot bear to think that God should be angry with me every day; once I laughed at this, but now I feel its meaning, and it is like an arrow sticking in my loins. Oh, that I could have my Maker to be my friend! I cannot fight out the battle with Him; He could crush me in a moment; I would, therefore, cast down the weapons of my rebellion, and be reconciled to Him."

Come, then, thou thirsty one, come and have what thou wantest! Come and put thy trust in Jesus, and thy sin is forgiven, and thou art reconciled; for, far off as thou art, thou shalt be brought nigh by the blood of Christ. Dost thou know how? It is thus—God must punish sin: thy sin has incurred His penalty; but He exacted thy debt of thy Surety. He punished Jesus for thy sins which

thou hast committed if so be thou believest in Jesus as thy substitute. He endured, that thou mightest never endure, the whole of the divine wrath; God now, therefore, can, without marring His justice, reconcile to Himself the offending sinner, be agreed with him, receive him into friendship, ay, receive him into sonship, and adopt him as His child.

That troubled conscience of yours will soon have peace if thou wilt but trust in the bleeding sacrifice of the Lamb of God for sinners slain. Put your hands upon His dear head, once crowned with thorns for thee, and thou shalt prove that God is thy friend, and know that thy sin is forgiven. Ho, every one that thirsteth for pardon and for reconciliation, come ye to the waters, and have there your desire.

2. Some Thirst for Victory Over Sin

I think I hear another say, "I desire that self-same blessing, but I want something more; I want to conquer the sin that dwelleth in me; I want to be pure and holy; I cannot bear to be in the future what I have been in the past; I feel the chains of habit that bind me; I want to snap them off. I would no longer be an example of vice; I want to be a pattern of everything that is lovely and of good repute; but I have struggled against sin, and it gets the mastery over me; I do for a time escape, but still I bear my fetters upon me, and am dragged back to my prison. I cannot be what I would; oh, that I could escape from the power of sin!"

Ah, thou thirsty one, it is a blessed thing to desire as thou desirest; and let me tell thee that God will give thee the desire of thine heart, for Jesus died that He might deliver His people from the power of Satan. He came on

(Continued on page 11)



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Book Reviews

(Continued from page 6)

paragraphs, with narrative, biblical speech, parallelism, and a logical analysis all available on the same page with the text—making it possible for the reader to analyze whole books and remember their chief contents.

"Yes, here is the Bible which puts the emphasis where you want and need it—within the text itself. Alternate readings in brief pointed footnotes show the various shades of meaning from the original Hebrew and Greek. Various readings indicate where standard originals differ among themselves—affording valuable insight into accidents of transmission and corrections made by ancient editorial scribes.

"The emphasis in this translation is indicated by varied indentations and a unique and helpful system of symbols within the text, plus valuable footnotes where needed. Such emphases (of placement, pronunciation, etc.) are enlightening and revealing to the student, thought-provoking and suggestive, placing all the wealth of the originals at the fingertips of the hungry student, making all narrative and speech discernible at a glance. *The Emphasized Bible* is based on the scholarly Masoretic-Critical Edition of the Hebrew Bible by Dr. C. D. Ginsburg and the standard critical text of the Greek New Testament by the noted scholars, Westcott and Hort." Kregel Publications, \$12.95.

I SEE 4, by Mildred Krentel, illustrated by William Lent.

The story of the three Hebrew children, of the great image in the plain of Dura, their refusal to bow down, the fiery furnace episode. Told in charming, imaginative language dear to children. The size is about 8½x10¼, is printed throughout in black and red, very sturdy cloth binding, filled with pictures, and with a colorful jacket. Very attractive to children, only about forty pages, price \$2.50, Loizeaux Brothers Publishers.

THE WITNESS OF THE SPIRIT, An Essay on the Contemporary Relevance of the Internal Witness of the Holy Spirit, by Bernard Ramm.

The book is theological, not devotional. It starts and gives principal weight to the position of Calvin, Luther, and church fathers about the work of the Holy Spirit, the assurance of salvation, and the assurance of the authority of the Scriptures. A book on a needed subject, but with too much dependence on the fathers, too much emphasis on the history of doctrine, and not enough, it seems to this reviewer, on the Bible teaching on the Holy Spirit, His illumination, assurance and witness. There are three pages of bibliography, subject index and index of names mentioned and quoted, and an index of Scriptures. 140 pages, Eerdmans, \$3.00.

DIVINE ELECTION, by G. C. Berkouwer, one of his "Studies in Dogmatics."

Berkouwer is professor of systematic theology in the Free University of Amsterdam. *Christianity Today* said, "Divine Election is probably the most important of the translated works of Berkouwer to be published thus far." The book is abstruse and difficult in language. It is not simple Bible teaching, but primarily a discussion of Reformed Doctrine and the statements and the varying positions of Reformed theologians. We think it would not be of more than passing interest to any but hyper-Calvinists. There are 336 pages, the book is well indexed. Eerdmans, \$4.50.

HOW TO TELL YOUR CHILDREN ABOUT SEX, by Dr. Clyde M. Narramore.

This book is rather light, but it is illustrated, reads easily, may be helpful to parents. Unfortunately, it settles questions as a psychologist without any special reference to the Scriptures, and gives more emphasis to sex education than we believe is necessary. A Zondervan publication, 97 pages, \$2.00.

TURBULENT WORLD; TRANQUIL GOD by Reuben K. Youngdahl, pastor of Mount Olivet Lutheran Church in Minneapolis.

Here are twenty-six short ser-

mons or devotional articles. They are interesting, easy, sweet reading. The charm and power of this Lutheran preacher is indicated by the growth of his church from 300 to over 8,500 members in an eighteen-year pastorate. 157 pages, Revell, \$2.50.

THE EVANGELICAL BIBLE COMMENTARY: Acts, by Charles W. Carter and Ralph Earle.

This is the second volume in the planned forty-volume evangelical commentary on the Bible. The publisher says, "The series is 'evangelical' in the historical sense, being sympathetic to the principles of the evangelical revival of the 18th Century. As such, it seeks to maintain the combination of sound scholarship and spiritual insight for which the commentary of Adam Clarke is justly famous."

The commentary is in the Arminian, Holiness tradition, is scholarly, but we think gives too much attention to the opinions of unbelieving scholars. In the discussion of Pentecost, the second subhead is "Pentecost Signifies Divine Purification." One statement is: "Before the inner reign of Christ could be fully realized in their lives, there must be an inner purification, a consuming of the inner nature of self and sin, a renovation of every secret chamber of the soul, that nothing foreign or opposed to the nature of God might remain within."

The American Standard Version of the Bible is generally used which is good. 435 large, two-column pages, Zondervan Publishers, \$6.95.

BENEATH THE CROSS OF JESUS, Meditations on the Passion of Our Lord, by Reginald E. O. White, a Baptist minister of the British Isles.

There are thirty-three such meditations under the divisions, "Paradoxes That Provoke Reflection," "Achievements That Belie Defeat," "Interpretations That Engender Faith," "Implications That Determine Character," and "Considerations That Enrich Devotion." Donald F. Ackland of the Southern Baptist editorial field says, "He employs beautiful prose, introduces well-chosen illustrations, and leads the reader with a sure hand into the secret place for adoration and self-examination." 159 pages, Eerdmans, \$3.00.

THE GREATNESS OF THE KINGDOM, as revealed in the Holy Scriptures, by Dr. Alva J. McClain, president of Grace Theological Seminary, Winona Lake, Indiana, with a Foreword by Dr. Wilbur M. Smith.

Dr. Wilbur Smith says, "Many of the truths which the author of *The Greatness of the Kingdom* has here developed, especially in his consideration of biblical revelation about the kingdom up to the time of the prophets, has thrown more light upon this theme for me than has any other volume on this difficult subject that has come to my attention. . . I would like earnestly to commend this work of Dr. McClain's to all Christians who are looking for dependable literature concerning these basic themes of the oracles of God."

Dr. McClain is a distinguished scholar, an out-and-out fundamentalist, premillennial, a great defender of the faith. This is a good book by a greatly trusted man. There are extensive and useful series of indexes on subjects, authors, titles, and especially many pages of index of Scriptures used. 556 pages, Zondervan Publishers, \$6.95.

DEVOTIONS OF JONATHAN EDWARDS, 104 brief devotional selections from the writing of Jonathan Edwards. 110 small pages, Baker Book House, \$1.50.

THE SERMON ON THE MOUNT, The Directory of the Devout Life, by F. B. Meyer.

A reprint from the gifted Bible conference preacher, F. B. Meyer. There are twenty warm, practical, Spirit-filled messages, sweet, easy reading, heartwarming and helpful. 191 pages, Baker Book House, \$2.50.

REVIVALS, THEIR LAWS AND LEADERS by James Burns, a reprint with additional chapters by Andrew Blackwood.

Dr. Andrew W. Blackwood was asked to recommend a book for reprint, and he names this the greatest book on revivals that he knows. However, "revivals" as used here is rather in the academic sense.



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Jungle Doctor . . .

(Continued from page 3)

two inches long with his hunter's knife. He collected bunches of them so made that whichever way you stood them they would be sure to stick into you. They looked like gigantic pieces of barbed wire. After that he put some of the mud into the moulds and carefully pushed into them a big bunch of thorns. He smoothed the top over very gently and turned round and waved to me with a broad grin on his face.

Quite a number of people had come along for medicine, so Daudi and I proceeded to deal with them. Some had coughs and colds, others had ulcers, and there were some men needing cataract operations which we would do later on at the hospital. Then we started to talk to them about God.

"Bwana," said one old man, "how can we understand about someone we have never seen?"

"Kah," said I, "have you ever seen King George?"

"N'go," they replied.

"Well, does that stop you from eating a feast on his birthday, and eating the cow that the chief gave

you? Did you say: 'I will not eat this feast and partake of this stew because I have never seen King George?'"

"N'go," they said.

"Right," I said, "you need to have faith."

"Kah," said one of the men, "what is this word, what does it mean, Bwana?"

"It means to have confidence in a person. Believing from what you know about them that they won't let you down."

Simba was standing behind the group.

"Simba," I ordered, "take the boy to whom I gave the medicine this morning. Stand him on the wall there."

With the help of the African hunter the lad scrambled on to the top of the wall and stood there balanced precariously.

I smiled up at him. "Between you and me there is a big space now. If you were to jump into my arms and I were to let you fall you would hurt yourself very considerably."

"Kah," said the boy, "but, Bwana, you wouldn't do that. You

didn't hurt me this morning with the medicine. Your words are true."

"Hongo; if you believe that, you jump." And jump he did. I caught him although I nearly went over backwards because he was no small weight.

"Yah," said the boy, when I stood him at last on his feet, "Bwana, of course, I trusted you."

"There," I said to the people, "that is faith."

"Heeh, Bwana, that's something we can understand."

Late that afternoon I saw Simba make his last batch of bricks for the day. "Simba, you have faith in the sun that it will dry these bricks?"

"Of course, Bwana, I know it will. It is the habit of the sun to do these things."

"Right," I said; "have faith in God in the same way, and as we seek to build this town with a place of witness for Him, well, have faith, no matter how hard things are."

The African nodded. "Bwana, I wonder what will happen tonight. In very many of those bricks I have planted thorns. They look smooth on the outside, but the inside, yah!"

We sat around the fire having our evening meal, and then appeared to go off to bed, but we went into a concealed corner. And from underneath the mosquito-net we had an excellent look-out over the plain towards the spot where Simba's bricks were drying. For perhaps two hours we sat there uncomfortably on our three-legged stools, talking in whispers. The pale light of the moon showed up the mango trees and the orderly rows of bricks. Outside our net mosquitoes hummed ominously, and then silently out of the shadows came a figure, a broad-shouldered small man. Simba thumped my shoulder in the enthusiasm of anticipation. "Bwana," he whispered, and then his whole large body shook with silent laughter.

"Kah," whispered Daudi, "this is the time to watch your step. Look at him!"

With studied thoroughness the witch-doctor started to trample on each brick. We stood, in anticipation of what was going to happen. Suddenly an agonizing groan came clearly over the still night air, followed by a piercing shriek, and then the squat figure, moving with truly amazing speed, went across the clearing beyond the well, past the mango trees and disappeared into the shadows that led to the African village, and as he ran came faintly "eeeeeeeh!"—the alarm cry of the tribe.

Simba gasped with suppressed laughter.

"Bwana, yah, has there ever been such a night as great as this—Keh!"

He slapped himself on the chest. At that moment Peri appeared. "Keh," she said, "behold, while you laugh, I have great fear in my heart. You do not know Dawa; he is a man who will strike back."

(Reprinted by permission of the author from *JUNGLE DOCTOR TO THE RESCUE*, published by Wm. B. Eerdmans Publishing Co. \$1.50, plus 15c postage. Order from Sword of the Lord, Box 420, Wheaton, Illinois.)



As Blackwood says, "In my parts of this volume the term revival points to a sort of activity common in Old Testament times. After a period of declension, as in the days of the judges, there would come a season of religious awakening, or quickening as in the time of Samuel."

Many good things are said about revival, and much truth is taught, but the book is primarily a study of the rise of movements among Christianity. After chapter one on "The Laws of Revival," Burns has the remaining six chapters about six "revivals" in connection with St. Francis of Assisi, Savonarola, Luther, Calvin, John Knox, and Wesley. There is very little discussion of revival as a matter of a particular church or city or area. In fact, Blackwood in his two chapters mentions no evangelist since D. L. Moody except Billy Graham and shows a definite animus against evangelism as real soul winners know it. He says, "As for a present-day term, 'revivalism,' let it serve as a stigma, non-biblical

(Continued on page 9)

Unpopular Preachers

(Continued from page 1)

all, and to convince all that are ungodly . . ." (Jude 1:14-15).

The seventh man from Adam was a Second-Coming preacher. He preached that Jesus will come with tens of thousands of His saints. He believed that Jesus will come for His saints, and that then he will come WITH His saints in judgment. Enoch was a premillennial preacher. He believed in the rapture of the saints and in the return of Jesus with His saints to judge the world; that is, the ungodly. If you and I had been members of a church which Brother Enoch pastored we would have heard sermons on the Lord's return to earth with His saints to execute judgment upon the wicked and the ungodly.

I AM NOT CRITICIZING, just asking a question: How long has it been since YOU heard a sermon on the Second Coming of Jesus? Facts are facts! I know that some of you dear people who read these lines hear the blessed truth of the Lord's return. But there are thousands of church members who HAVE NEVER heard one sermon on the return of the Lord. They know nothing whatever about His return. And the reason why some preachers never preach on the Second Coming is because they KNOW NOTHING ABOUT IT . . . The poor fellows have never been saved. Read Titus 2:11-15 and II Corinthians 11:13-15. A born-again preacher cannot help but preach the blessed hope!

Then, of course, some preachers could not afford to preach about Jesus' coming to judge ungodly men. All men are good, so they say . . . No one is bad . . . We are all sons of God, so they preach. But when God gets His hands on those fellows they will, to their sorrow, discover that they have believed "the lie" and have preached a lie!

I am afraid that Enoch would have a hard time getting a convention church today.

2. Noah, Calamity Howler, Prophet of Doom!

Second, Brother Noah was an unpopular preacher. I doubt if he was invited to any of their suppers and brotherhood meetings. They thought that poor old Noah had lost a button, but he hadn't! Noah was the listening, working, warning preacher. He listened to God! He worked on the ark! He warned the people! His membership did not grow, and his report at the association would not have been so good. BUT he became "the heir of righteousness which is by faith" (Heb. 11:7). His name might not have gotten in "Who's Who in Religion," but he got his name on the "ROLL CALL OF THE FAITHFUL" (Heb. 11:40). There were a multitude of people alive while Noah lived, but the only name which I find recorded in the Eternal Record is "faithful Noah."

If Noah preached today he would be branded as a religious fanatic. He would be called a calamity howler and a prophet of gloom! I doubt if he would get very far in organized religion if he lived today. He would be very unpopular with the "brethren." He would not be invited to very many of the "big churches." But I don't suppose that that would bother Noah. I suppose that he did most of his preaching in the backwoods while he was building the ark; so it wouldn't hurt him to be a "backwoods" preacher again.

It didn't make any difference to Noah what the people said about him or about his message. He had heard from God, and he preached the warning which God had bade him preach. So does every man of God. And no man can preach God's Word and not preach judgment! God is love (I John 4:8). The same God is a consuming fire (Heb. 12:29). Noah had to stand alone, but he stood! He believed what God said, and he found grace in the eyes of the Lord (Gen. 6:8).

3. Joseph Brought Report of Evil Doings of His Brethren

Third, Joseph, who was a type of Christ, was an unpopular preacher. His subject: "Evil Doings of the Brethren." . . . and Joseph brought unto his father

their evil report" (Gen. 37:2). I am afraid that Joseph would not get very far in the preaching business today. You know you should never speak against the brethren, no matter what they say or do. This is the age of "brotherly love" . . . "fellowship" . . . "Don't fight, fellowship," so the big-shot religionists tell us. Invite the liberals and modernists to your church . . . Let them sit on your platform and pray in your services . . . "Love the fellows as brothers," they will say; "you might be able to help them." THAT'S THE DEVIL'S LINE, and has been since he became a devil!

God has always forbidden His servants to hobnob with the Devil's outfit. "Come ye out from among them!" "Have no fellowship with the unfruitful works of darkness!" "Preach the Word!" "Reprove!" "Rebuke!" "Exhort!" Such is the admonition of the Almighty to His servants (II Tim. 4:1-4; Eph. 5:11).

Oh, yes, it cost Joseph to take a stand against the "evil brethren," but it paid big dividends in the end. If you are not familiar with the life of Joseph, be sure to head it thoroughly in Genesis. "It pays to serve Jesus!" It may cost now, but it pays off later. A book could be written about Joseph, and then some. But his message on, "Evil Doings of the Brethren" didn't make him popular with those brethren. And Joseph is not the last one to lose his popularity through such preaching. Many a dear pastor has been crucified because he dared to take a stand against the evils of the brethren.

The way to be popular is to preach the brotherhood of man, and to never look for evil in any man, but always look for the good. "There is good in all men," so say the modernists. BUT that is not what the Lord Jesus preached. Jesus preached that He knew what was in man (John 2:25).

4. Moses: Against the Bondage of God's People

Fourth, Moses was an unpopular preacher. His subject: "Let My People Go!" Pharaoh is dead, but the old boy left his representatives. He has some great, great, great, grand-younguns living today, and they are operating in religion. They do their best to keep God's people in bondage and under submission. Some people don't like the pope of Rome, but you certainly don't have to go to Rome to find a pope. There are plenty of popes in America. They do not go by the name pope, but they dictate to churches and preachers in the same manner.

I say this in love, God bearing me record; I tell the truth in the fear of God, knowing that I must meet the statement which I am about to make: Some dear preachers do not move or budge until they know the orders from headquarters. When the big boys make their wishes known, then the little fellows act accordingly. GOD HAVE MERCY! I can't understand to save my life why people preach grace, grace, grace, then put people under bondage! The Word tells us " . . . if the Son therefore shall make you free, ye shall be free indeed" (John 8:36). God pity a preacher who will pastor a group of people, accept their money as a salary, and then let some denominational boss tell him what to preach and what to do and when to do it! I cannot, to save my life, understand a man like that.

Here is the text used by Brother Moses: "And the Lord spake unto Moses, Go unto Pharaoh, and say unto him, Thus saith the Lord, let my people go, that they may serve me" (Exod. 8:1).

Some precious people don't have time to serve God today. They are too busy with the program. I believe in the right amount of program; it must be if things are done decently and in order, but a good percentage of the modern program needs to be junked. And people who name the name of Jesus need to go out into the highways and byways where the dying souls are and preach Christ crucified to a dying world. The world is going to Hell while a bunch of church folks sit around sipping hot tea, munch-

ing on cookies and discussing "ways and means." If they would read their Bibles then they would discover that the "way of the Cross" leads home, and also to the means.

We must first give ourselves to the Lord and then go where dying men are and give them the message of salvation: Christ dying on a cross!

The children of Israel were in bondage to Pharaoh. They durst not move without his command.

Tens of millions of church people are today in bondage to denominational bosses. They dare not give their money except through the channels mapped out by the denomination. They dare not go to any place of worship, except it be of their own little brand . . . and even then their report must be sent back to the mother church. They preach grace in Word, and they practice law and bondage.

God pity a person who claims to trust Jesus as Saviour of his soul, then cannot trust Him to also lead him concerning where to give his money and where to worship, or where to go to school! I believe in church loyalty, BUT ONLY AS THE SPIRIT LEADS! I believe in Christian liberty! I believe in the grace of God. I have always refused to let any man, or any group of men tell me what to do, or where to worship, or where to preach!

Moses preached liberty for God's people. A great many of them were killed and a great number had their feelings hurt. But God must have thought a lot of Moses; for He came down and supervised his funeral (Deut. 35:5, 6). A few dear preachers today are kicking out of the traces and demanding liberty for their people. It costs! It costs tremendously, but it will pay big dividends when God's payday comes.

5. Nathan Preached to a Big Shot About His Sin

Five, Nathan was an unpopular preacher. He did not get an honorary degree from the University of Jerusalem, but he got his man! His text was: "Thou Art the Man!" That type of preaching has never been popular. It is not popular today, and the man who is preaching that kind of Gospel is not a popular preacher. Today, in this modern, liberal age, the preacher is not supposed to point people out or to call their names. They might get offended!

Nathan preached his sermon to a big shot—none other than the king himself. He preached him a red-hot sermon in language easily understood, and then looked him straight in the eyes and said, "Thou art the man!" (II Sam. 12:7). They all looked alike to Brother Nathan. Big shots or little shots—it made no difference to Nathan. He had a message from God to deliver, and he delivered it, and he delivered it just exactly as he received it from God.

Every minister of the Gospel has a message to deliver, and woe be unto the preacher who fails to deliver it just as the Lord God has laid it down.

SAD, BUT SO: the minute some poor little fellows get a little recognition from the big boys, they forget God and His desires. They bow, and stoop, and sell out to the machine in order to get a position of prominence.

I know a certain young preacher who did not sell out. The de-

Incidents . . .

(Continued from page 3)

8:1 says, "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." The Lord Jesus Christ guaranteed in John 5:24, "Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life."

Pray for Evangelist Sumner's meetings!

October 2-16:
First Baptist Church
Center Avenue at Madison
Bay City, Michigan

October 18-30:
North Park Baptist Church
Grand Rapids, Michigan

October 24-28:
Spiritual Life Conference
Grand Rapids Theological Seminary
& Bible Institute

Book Reviews

(Continued from page 8)

and reprehensible. As a foil to make clear what he does not mean by revival and evangelism a writer in this field needs some such term, as unworthy as the name of Judas Iscariot or Benedict Arnold. Unlike American revivalism, the activities now in view conform with certain laws which come from God."

Burns and Blackwood write like most men who write about revivals but never win souls, never condemn sin, do not like evangelists who are most used of God, unless they have long been dead or unless they conform to accepted denominational leaderships and leave off all condemnation for sin and demand for repentance.

It is interesting that though Dr. Blackwood names Dr. Billy Graham as a great evangelist, he very positively shows that there has been no genuine large-scale revival in the sense he himself has used the term in the Billy Graham revivals, the popular leadership of the National Council of Churches, etc. On pages 15 and 16 Dr. Blackwood says:

"During the past decade or so we in the States have witnessed a widespread (if not deep-seated) 'return to religion.' We have welcomed the increase of attendance at

church, the sale of Bibles by the million, and the growth of giving, though in a depreciated currency. But often we wonder about the character of the 'religion' to which throngs of men have 'returned,' and about the degree to which they have responded to New Testament ideals about holy living and fervent prayer. In vain we have looked for any 'return to religion' that would cause a decline in adultery, in drunkenness, and in juvenile delinquency; or, on another level, in the prevalence of greed, the depth of race prejudice, and ungodly passions that lead men to war.

"So it seems that in our time the 'religion' to which hosts of men have returned part way must have sadly depreciated from the 'gold standard' of Holy Writ. But even if the recent upsurge of church going and Bible buying had led to all the moral betterment for which we once hoped, the movement seems now to have passed its crest. No longer does the book review section of the NEW YORK TIMES devote much space to books about religion, or list them high among current best-sellers. No longer does television do more than pay occasional lip service to the sort of Christianity embodied in the New Testament and in the volume from Burns."

The book is of academic interest, well written, but will not, we fear, help have revival. Published by Baker Book House, 353 pages, \$3.95.

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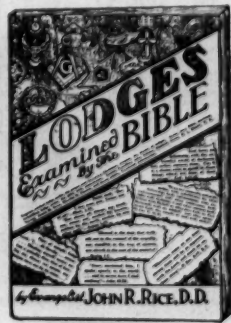
Examine the actual blasphemous oaths taken in some lodges. See how lodge members are obligated to protect each

other even in crime, how they swear to favor lodge men above Christian brothers. See the false religion of the lodges contrary to the Bible, sometimes forbidding the name of Jesus Christ, welcoming heathens on the same basis as Christians, holding heathen deities equal with Jesus Christ, other books equal to the Bible!

Read why the editor felt compelled to break his oath of secrecy, to confess and renounce his sin, and expose the lodges.

This book is written in kindly spirit, in moderate, intelligent, tolerant language. It gives actual facts, actual experiences, many, many Scriptures. We believe there is nothing like it on the lodge question for Christians published since the days when giants like Finney, Moody, Torrey, Gray and Blanchard exposed the evils.

Please order *Lodges Examined by the Bible*, at 60c each, or 10 for \$5.00. (Add 5% for postage and handling.)



SWORD OF THE LORD PUBLISHERS

Wheaton, Illinois

Unpopular Preachers

(Continued from page 9)

nominal dictators called on him and asked him if he was about ready to settle down. They informed him that if he would settle down and play ball with them, then they would see that he really went places!

Do you know what that young preacher told those fellows? He informed them that he would

never settle down; that he would never let them or anyone else tell him how or what to preach! Today that young preacher is pastoring a church with nearly 4,000 members.

BUT I know of another case involving two young men who desired to go to school and study for the ministry. They came to me for

advice. I advised them to enter Bob Jones University. I wrote letters of recommendation to the school in their behalf. They enrolled. A short time later they came to my meeting and told me that they would not be going to Bob Jones; that they had enrolled in a certain denominational school and had cancelled their reservations at Bob Jones. I asked them why. They said that some of the men in their association called on them and informed them that if

they wanted to be sure of getting a church to pastor, then it would be wise to attend the denominational school and not an independent institution. THEY BOWED! They followed the advice of the denominational dictators. Today they are both pastoring very, very small churches.

What kind of a God do some people believe in? If God can save a young man and call that young man to preach His Word, don't you believe GOD will give him a place in which to deliver the message? I DO! Jesus said to His disciples in Mark 11:22, "HAVE FAITH IN GOD"! If we put our trust in God, if we seek first His kingdom, then He will take perfect care of the rest (Matt. 6:33). The disciples informed the rulers in their day, "It is better to obey God than man" (Acts 4:19).

God give us more preachers who will first listen to God for the message, then deliver the message of God just as God gives it! The place to find that message is in the Word.

their car payments were due and they did not know where the money to make the payments was coming from. You could hear them praying for a city block—just plain praying. Of course, some of the fellows are Doctors now. Somebody gave them a D. D. somewhere along the line, and for some reason they don't pray or preach as they did when we were in school in the hills. The price tags on some fellows are so low that they would not even be of service in a five and ten cent store. But Micaiah was not for sale. He preferred jail to selling his Lord down the river.

8. Jeremiah Preached Continually on Judgment Coming

Eight, Jeremiah, the weeping prophet! (There have not been enough tears in some pulpits in ten years, if they were all in a bottle, to put out the cigarette in the parson's mouth. And that, the cigarette habit, is an indication of one reason why there are no more tears in the pulpit today. Cigarette-puffing preachers just do not weep over sinners)—had a fire in his bones. "But his Word was in my heart as a burning fire shut up in my bones . . ." (Jer. 20:9). The only fire which some modern preachers have is shut up in bone pipes in their mouths. Their hearts are as cold as the modernistic seminary from which they received their degrees. Jeremiah received his B. A. degree from God Almighty; "Be not Afraid"! (Jer. 1:8).

Poor Jeremiah would have a hard time getting a church in the "machine" of today. Every sermon he preached was on backsliding and judgment. Judgment! Judgment! Judgment! was his text. He would be accused of being in a rut today. The modern society crowd would declare that his sermons sounded like a broken record.

Most preachers do their best to get up a brand new service for every service, but in most places that is not at all necessary. The same ones need to be preached over and over and over again, that is, if it is gospel. The majority of folks pay very little attention to the sermon—and a good percentage do exactly nothing about it! Therefore, we need to preach, and preach, and preach, and preach the message of His bidding, fearing only God, until the people do something about it!

The preacher who hammers, and hammers, and hammers until a little gospel soaks in may not be popular with the people of this modern era, but he is popular with God; and that is all that counts anyway. They put Preacher Jeremiah in a pit . . . but God removed him. I would much rather be in a pit for God's glory than to be on a pedestal and be compromising with a bunch of scissor-tail, coat-wearing liberals and dancing to the music of some denominational machine.

Thank God for prophets who can weep and season their sermons with tears which flow from a broken heart—broken over the sins of their people! We've heard a lot about the water in the baptism, but what we need is to see a little water in the eyes of broken-hearted preachers; and when we see it there, we will see tears around an old-fashioned mourner's bench. But of course that is not popular either; not in this day of liberalism.

I have written this message primarily for believers, but if you have read these lines and you are not saved, God grant that right now you will confess your sin, and believe on the Lord Jesus Christ and be saved.

Searching the Scriptures

I Corinthians 1 Foolish Men, and Wise

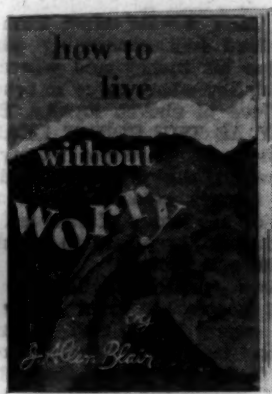
Clues Across

- 1 "Behold _____ after the flesh" I Cor. 10
- 6, 12 "_____ that _____, let him glory in the Lord"
- 8 "the strong shall be as _____" Isa. 1
- 11 "to them _____ are sanctified in Christ"
- 12 see 6 across
- 14 "I _____ of Paul"
- 16 "by the name of _____ Lord Jesus Christ"
- 17 "if _____ depart, let her remain unmarried" I Cor. 7
- 18 a measure of electric current
- 21 "his words were _____ than oil" Ps. 55
- 22 rang (concerning bells)
- 23 "_____ the firstborn of Judah, was evil" I Chron. 2
- 24 anger
- 25 afternoon
- 26 "lest at any time we should _____ them slip" Heb. 2
- 27 "But of _____ are ye in Christ Jesus"
- 30 "That no flesh should _____ in his presence"
- 32 a river the Israelites crossed (Deut. 2:24)
- 34 "Paul, called to be _____ apostle"
- 35 a familiar small singing bird
- 36 two vowels which sound alike
- 37 "if it be a shame for a woman to be _____" I Cor. 11
- 39 "when I shall _____ through Macedonia" I Cor. 16
- 40 Hebrew word for God (Cf. Gen. 35:7 with 28:19)
- 41 raw material from which iron is taken
- 42 "all that handle the _____" Ezek. 27
- 43 "When he _____ us your earnest desire, your mourning" II Cor. 7
- 45 "unto this _____ hour we both hunger, and thirst" I Cor. 4
- 47 "They have _____ the Lord" Jer. 5 (except present tense)
- 48 "that ye may be blameless _____ the day of our Lord"
- 49 "lest _____ cross of Christ should be made of none effect"
- 50 "waiting for the coming of our _____"

Clues Down

- 1 "For _____ hath been declared unto me of you"
- 2 "I write not these things to _____ you" I Cor. 4
- 3 "he made the _____ and the wall to lament" Lam. 2
- 4 "Unto the church of God which is _____ Corinth"
- 5 initials of two of the languages in which the sign over the cross was written (John 19:20)
- 6 "by them which are of the _____ of Chloe, that there are contentions" (except plural)
- 7 "neither was there any _____ or fault found in him" Dan. 6
- 8 "Even as the _____ of Christ was confirmed in you"
- 9 "I know not whether I baptized any _____"
- 10 "_____ is the wise?"
- 13 "_____ I come: in the volume of the book it is written of me" Ps. 40
- 15 "For ye see your calling, _____" I am of Paul; and I of _____"
- 18 same as 40 across
- 19 an altar (Josh. 22:34)
- 25 "wrote over against the candlestick upon the _____ of the wall" Dan. 5
- 28 "it came to pass, when we came to the _____, that we opened our sacks" Gen. 43
- 29 abbrev. for Missouri
- 31 "as ye have _____ your members servants to uncleanness" Rom. 6
- 32 halt
- 33 "for that thy name is _____ thy wondrous works declare" Ps. 75
- 35 "they that _____ soft clothing are in kings' houses" Matt. 11 (except past tense)
- 38 "in thy favour our _____ shall be exalted" Ps. 89
- 39 a soft tap
- 40 priest before whom the child Samuel ministered (I Samuel 3:1)
- 42 "Now this I say, that every _____ of you saith, I am of Paul"
- 44 "Purge out therefore the _____ leaven" I Cor. 5
- 45 the ratio of the circumference of a circle to its diameter
- 46 interjection of slight surprise
- 47 initials of husband and son of Ruth (Ruth 4:13, 17)

Free! for correct prompt answers to **Puzzle Number 40**



Christians are clearly commanded in the Word of God *never* to worry! Yet we live in a world weary with worry and, from the natural standpoint of view, with multitudes of "things" all about us to upset us daily.

Mr. Blair describes our dilemma and subscribes the solution by stating in his opening paragraph: "Worry has always been one of man's worst adversaries. It destroys lives, wrecks homes, and overflows our mental institutions. Worry takes a far greater toll of lives than some of our malignant and incurable diseases. Because of worry, our world is filled with troubled and perplexed neurotics seeking an escape from their adversity. Americans spend \$125,000,000 every year on superstition, trying to elude reality. A survey reveals that practically one-half of the people of our country believe in some kind of fortune-telling. Instead of going to the Lord Jesus Christ, who alone can mitigate their sorrow and suffering, our civilization is blinded and erroneously turning to crystal gazers, tea-leaf readers, palmists and astrologers. Satan has indeed blinded the minds of millions to the fact that there is but one answer to trouble. Christ is the answer! Only as we have Jesus Christ as our Saviour and wholly rely on Him, can we know the one sure antidote for worry."

Author Blair develops his theme by describing what we worry about, why believers should not worry, and how they can be cured from worrying.

THE RULES

1. Fill in blanks according to clues given. Answers must be complete and correct.
 2. PRINT name and address in blank below puzzle. This coupon serves as your address label for envelope containing your prize. If you print your answers on a separate sheet in order to not cut your Sword, put them in same form as the puzzle rather than in columns. Entries will not be returned.
 3. If paper arrives after deadline, place date of arrival on puzzle entry. Answer to Puzzle Number 40 will appear in October 21 issue.
 4. Each person having a correct entry will receive a coupon along with the weekly prize. Save these coupons! At the end of the year (1960) those who send us 48 coupons will receive the popular book, *Home: Courtship, Marriage and Children*; for 40 coupons, *The Soul-Winner's Fire*; for 25 coupons, *Apples of Gold*, 153 heart-warming Christian poems.
- Remember, your coupons are the only record of your correct entries. It will be your responsibility to keep the coupons. Duplicate coupons will not count as two separate coupons. ALWAYS INCLUDE YOUR COMPLETE ADDRESS ON PUZZLE, NOTE, OR OTHER CORRESPONDENCE.

6. Elijah Was Against the Prophets of Baal

Six, Elijah is our sixth unpopular preacher. He wouldn't get to first base with the modern program. He would have been called a "prophet of gloom"—a fellow who always looks on the dark side—a "calamity howler." Elijah would have never gotten an invitation to preach the associational sermon. He preached coming judgment. He even went so far as to preach that there would be no rain for three years. He even said that there would be no dew. Preacher Elijah even prayed that God would shut up the heavens and withhold the rain (James 5:17). You did not find Preacher Elijah going around over the country praying, "God bless our land." He knew that God could not bless it unless they repented.

God can't bless our fair country today unless we come to our senses and repent of sin; and it needs to begin in the pulpit in many places, and it must begin in the pulpit if it ever reaches the pew. A preacher who does not preach the judgment of God needs to go to somebody's altar and repent. God is love (I John 4:8). He is also a consuming fire (Heb. 12:29).

Elijah was quite a preacher, but he was very unpopular (I Kings 17:1). Read the story of his life in the Old Testament.

7. Micaiah Was Not for Sale

Seven, the seventh unpopular preacher whom we will discuss is Micaiah. This poor fellow would today be called "uncouth." They would say today, "Brother Micaiah, you should get a little more training; it would help you to better express yourself and give you a better understanding of the brethren."

You see, Micaiah's text was: "Your Prophets Are Liars!" (II Chron. 18:22). Such language today would certainly be outlawed by the "learned." "The very idea—calling the brethren liars!" But Micaiah did it! We still have fellows wearing priestly grab and parading as ministers of the Gospel who are just plain liars. Paul describes them in II Corinthians 11:13-15. The Devil is nobody's fool. He works from within. He tries to get into the pulpit. And, sad but so, he has done so in many places.

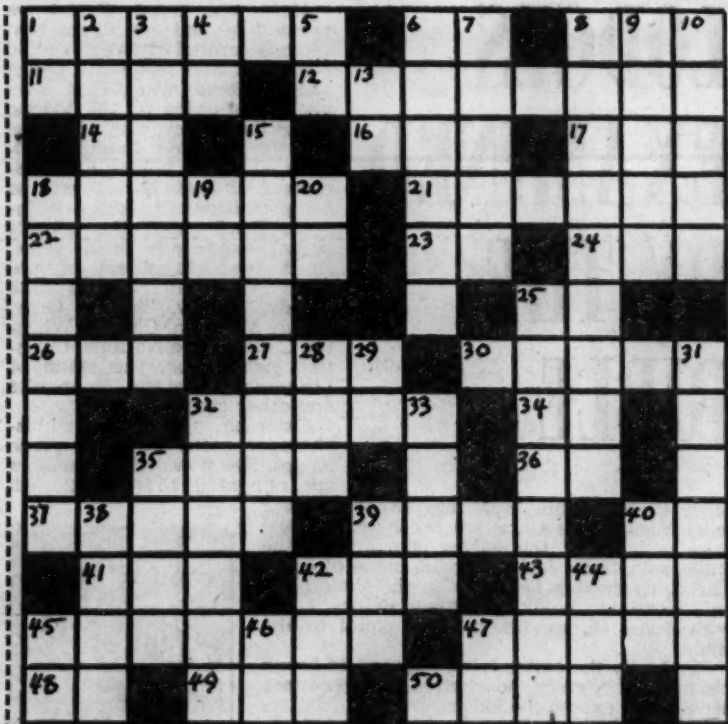
Micaiah got in jail for preaching the truth of the Lord (II Chron. 18:12-34), but he was one of those fellows who was not for sale! I know some who used to be balls of fire; now they don't have enough fire to warm a chigger's feet. I used to pray with some of the fellows in school when

Answer to Puzzle No. 37

LET NOT YOUR
I ERA HEART W
TELEM E ME DO
T LEVIS FOR
L BE TROUBLED
EGLAH N EARS
IS AS P I
P NEITHER LET
HID U E LO
INERT ROPES L
L DIRT FASTED
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Puzzle No. 40



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How to Obtain Fullness of Power

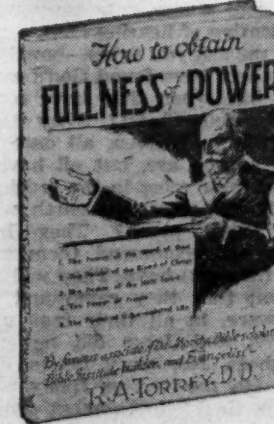
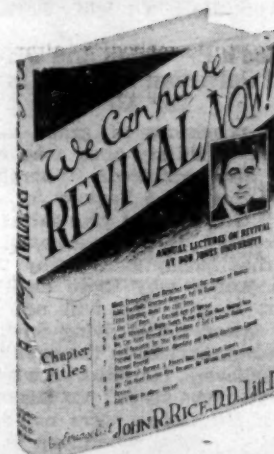
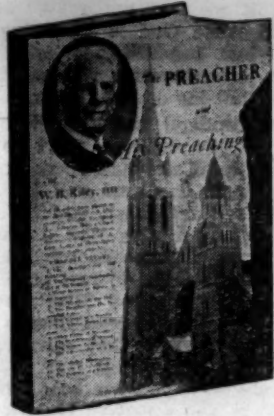
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Hey! You!

(Continued from page 7)

purpose that He might destroy the power of sin in His people, and make them so free that they should not serve sin, but become a people zealous for good works. If thou wilt come to Jesus, and simply believe in Him, that is, rely upon Him, trust Him, His grace will come and refine thee, implanting a new nature, taking away the heart of stone, and giving a heart of flesh, and thou shalt yet put thy foot upon the neck of all thy corruptions; thou shalt cast them out by little and by little, and thou shalt be made meet to be a partaker of the inheritance of the saints in light.

Ho, every one that thirsteth for purity and virtue, and for victory over indwelling sin, let him come to the waters that flowed with the blood from Jesus' side, and let him taste, and his thirst shall be appeased forever.

3. Do You Long for Everlasting Safety, Everlasting Life?

In some persons this soul-thirst takes the shape of an anxious desire for perseverance and security. "I would like," says one, "oh, how I would like to know myself saved, and so saved that I never can be lost! Would that I could get on the rock and feel the steadfastness of my refuge, that I might be able to sing—

My name from the palms of His hands
Eternity cannot erase:
Impressed on His heart it remains
In marks of indelible grace.

I recollect how I longed and panted after this, for no salvation ever seemed to me to be worth the having that would not last me to the end; no sign of grace within seemed worth the having, but a sign that could never be cut off. The dread "peradventure" haunted me lest the enterprise should be after all a failure, and the prospect of final deliverance should be defeated by some superior power of evil. I wanted the indwelling of eternal life, of that life incorruptible which liveth and abideth forever.

Now, such a life as this it is that we read of in the Bible. "He that drinketh of the water that I shall give him, it shall be in him a well of water springing up unto everlasting life." You who want security, who wish to know that you are saved, and to rejoice in it, may well listen to these words: "Ho, every one that thirsteth, come ye to the waters." If you come to Christ for this blessed satisfaction you shall have it. Give yourselves up to Christ and you shall sing, in the words of our song,—

I know that safe with Him remains
Protected by His power,
What I've committed to His hands,
Till the decisive hour.

Yes, be your thirst for pardon,

for reconciliation, for sanctification, for deliverance from sin, or for perseverance and safety, you shall have any and all these in the waters which God has made to flow.

4. Some Long for Certainty: for Assurance of a Settled Mind

There are persons in the world, however, whose thirst takes another form. They have a thirst for knowledge. They want to know, to know infallibly. Through how many theories some people wade! There are minds so naturally inclined for cavil and controversy, for reasoning and reconsidering, that the more they study, the more skeptical they grow. Ever learning, they never come to the knowledge of the truth. "Oh!" they seem to say, "if I could but get hold of something that was true, some fact, some certainty."

Well, sir, if thou thirstest for this, let thy soul be given up to a belief in Christ, and thou shalt soon find certainty. I believe that the religion of Jesus Christ is so certain a truth to that man who has believed it, that it is so verified to his inner consciousness, and so interweaves itself with his entire being, that no proposition of Euclid could ever be more demonstrable, or more absolutely conclusive. We have known and believed the revelation that this Jesus of Nazareth is the Son of God. We have tasted, and felt, and handled of the good word of life. I know, and many here know, that since we have believed in Jesus we have come to live in an entirely new world. We have broken through the veil that parted us from a kingdom of which we knew nothing, and we have been brought into this new kingdom, and live in it, and are as conscious of new sensations, and new emotions, and new sorrows, and new joys as we are conscious of the old sensations which we possessed aforetime.

It is true, sirs, certainly true. Have not our martyrs stood at the stake and burnt for this truth? That is a stern truth which a man will dare to burn for. Twisted as their nerves and muscles were upon the rack, and their very hearts searched after with hot claws of fire by their tormentors, yet have they learned to sing in the midst of anguish, to tell of present enjoyment and to triumph in the absolute truth of the doctrine whereof they were the witnesses. If you want to get your foot upon a bit of rock, to feel your footing, and express your conviction, "Now, this is true whatever else is not," you must believe in Jesus Christ. Then you will be no more shifted about like an unguided vessel, by every wind and every current, but you will be sailing with the heavenly Pilot on board, directing you to the haven of everlasting peace.

5. There Is a Thirst to Love and Be Loved

But there are those whose thirst is that of the heart. It is not so much something to believe (Continued on page 12)

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Hey! You!

(Continued from page 11)

as something to love which they want.

Well, my dear friend, if you would have something worthy of your affection, a person whom you may love to the fullest possible extent, and never be deceived, adore and never become an idolater, let me say to you, come ye to the waters and drink of the love of Christ, for they that love Him may love Him more, they cannot love Him too much. He never disappoints any confidence that is reposed in Him. His dear, sweet love which He poureth into the souls of those who love Him is a recompense for any sorrows they may have endured for His sake, a recompense that makes them forget their wrongs and woes in the exceeding weight of glory which it entails.

Oh, did ye but know my Master, ye would find out that to know Him is to love Him. All things else in this world were insignificant in comparison with Him. As a candle is not to be compared to the sun at noonday, so the joys of this world are not worthy to be mentioned in the same century as the joys of communion with Christ. Get this, and you shall have overflowing joy; you shall be satisfied with marrow and fatness, and drink of the wines on the lees well refined.

But time would fail me if I were to try to mention the different forms of soul-thirst. Whatever they may be, God has provided a supply for them all. Sinner, you cannot want anything which God cannot give you; your soul cannot crave for anything but He can bestow it; you cannot be so soul-sick but He has a medicine that will heal you; you cannot be so naked but He can clothe you, nor so black but He can wash you, nor so devilish but He can sanctify you, nor so near being damned but He can save you. Christ is all in all.

If you are just now ready to die, if you have brought yourself down to the gates of the grave by your sin, if you are suffering in body the results of your iniquities, if your own conscience has pronounced on you the dread sentence of doom, know this: my Master's arm is strong, and long as well as strong; He is able to reach the worst, the vilest, and the most abandoned; and when He once reaches them, He will never let go of them till He has taken them out of the miry clay, and out of the horrible pit, and set their feet upon a rock, and established their goings.

I wish I had an angel's tongue, or could sound a trumpet that would be heard right round this world. How loudly then would I proclaim the glad tidings that God has in store for needy ones everything they want! No sinner needs to die of famine; for there is no famine in this land of grace; no traveler through this world

needs to die of thirst, for the well is deep, and it eternally springs up; no sinner needs to starve, for the oxen and fatlings are killed, all things are ready, and the gospel message is, "Come ye and eat of my supper."

God grant that, knowing how bountifully all these things are provided, we may, none of us, keep back, turn a deaf ear to the general call, refuse the special invitation, slight the grace, or scorn the Gospel.

II. The Gospel Provisions Are Free to All Thirsty Souls

Do notice the words of the text—"Ho!" That is like the cry of a salesman at a fair. He calls out to passers by, "Ho! Look! Listen! Turn hither! Here is a bargain; something worth your attention!" So God condescends, as it were, to put it to those who are busy with this world's cares, its business and its barter, its buying and selling. Ho! Ho! Ho! Here is something worth your minding, ye that would be rich at little cost, ye that are in want, ye that are in need, ye that would find something that shall exactly meet your case. Ho!—this is the gospel note; a short, significant appeal urging you to be wise enough to attend to your own interests. Oh, the condescension of God, that He should as it were become a beggar to His own creature, and stoop from the magnificence of His glory to cry, "Ho!" to foolish and ungrateful men!

Notice the next word, "Ho, every one"; not some of you who thirst, but every one—you rich ones, you poor ones, you great men, you little men, you old people, you young folks—"Ho, every one that thirsteth." Now, it does not say, "Every one, except—except—except—" No, no. Here is an amnesty published without exception or exemption. Here is an invitation given to every longing, thirsty one, and not a single name struck out. "Ho, every one that thirsteth."

1. Just Come!

And then it is added "come." Not "make yourselves ready," not "bring your money," or "prove your title," but "come!" Come just as you are. The coming is believing, trusting. Believe, trust, then, while you are as you are; rely upon Christ; come to the waters; come now. Read the invitation for yourselves; it is written in the present tense. Obey the summons; come, come at once. Come. What though you have no money, you may come and take a drink, for it is freely provided for you.

As I walked over a long sandy road one day last week, when the weather was sultry, and the heat, far beyond our common experience in this country, was almost tropical, I saw a little stream of cool water, and being parched with thirst I stooped down and drank.

Do you think I asked anybody's leave or inquired whether I might drink or not? I didn't know who it belonged to, and I didn't care. There it was, and I felt it was there it was enough for me. Nobody was there to call out "Ho!" My inward craving called out "Ho!" I was thirsty, and water was there inviting to my taste.

I noticed after I had drank that there were two poor tramps came along, and they went down and drank in like manner. I didn't find anybody marching them off to prison. There was the stream. The stream being there, and the thirsty men being there, the supply was suited to their need, and they promptly partook of it. How strange it is that when God has provided the Gospel, and men want it, they should require somebody to call out to them, "Ho! Ho! Ho!" and then they will not come after all. Oh, if they were a little more thirsty, if they did but know their need more, if they were convinced more of their sin, then they would scarcely want an invitation, but the mere fact of a supply would be sufficient for them, and they would come and drink, and satisfy the burning thirst within.

2. No One Is Elected to Be Lost

Now, although the gospel provision is free to all thirsty souls, there are many who cannot be

Robert E. Lee, though poor after the Civil War, refused a salary of \$50,000 a year to let an insurance company use his name. He said that if his name was so valuable, he must guard its integrity.

lieve this. Some cannot believe in it because they stumble at the doctrines. What doctrine affrights thee, dear friend? Is it the doctrine of election? Well now, I believe the doctrine of election. I thank God I do. It is a precious doctrine, and let me tell you, dear friend, that the doctrine of election shuts nobody out, though it shuts a great many in. "But I may not come and trust Christ." How do you know? God says you may, and He tells you you shall; in fact, He says, "He that believeth not is condemned already, because he hath not believed," thus making it a sin not to believe; so you really have such a right to believe that it becomes even your duty.

Whatever the doctrine of election may be, or may be meant to be, we will not talk of that just at present, for it is quite certain that it cannot contradict any plain practical direction of Scripture. Here is a plain text, which no one can gainsay, "Whosoever believeth in him is not condemned." If, then, you believe on Jesus Christ, you are not condemned, election or no election.

But let me tell you, if you believe in Christ you are one of His elect, and it is because He elected you that you come to believe in Him; it is because He chose you that you are led to desire Him and made to accept Him. Let not that doctrine ever terrify you, or provoke your distrust, for if you rightly understand the revelation, it is rather a finger beckoning to Christ than a specter that should intimidate you, or drive you away from Him.

3. No Fitness Is Required!

Then your spirit of legality will tell you that the Gospel is not free to you. Why not? Oh, because you are not fit to receive it. This, I say, is a spirit of legality, and is clearly contrary to the Gospel. There is no fitness wanted to receive Christ. You see men go to wash. What is the fitness for washing? Why, to be dirty, and that is no fitness. All the fitness a sinner can have for Christ is simply to need Christ. If you are empty, you are fit for Christ, and He will come and heal you. If you are poor, you are fit for Christ to make you rich; he that is sick is fit for a physician; he that is needy is fit for pity; he that is guilty is fit for mercy. I beseech you get rid of that pestilent and soul-destroying idea of fitness for Christ. You cannot come to God as you are, but you may come to the Saviour as you

are. All black and unwashed you may come and wash in the fountain which He has opened. Let nothing, then, by way of legality, make you think that the gospel provisions are not free to you.

But what if your unbelief should tell you that the provisions of grace are not for you because you have been such a great sinner? Did not Jesus come into the world to save the very greatest of sinners? "All manner of sin and blasphemy shall be forgiven unto men." You may have soared as high as the mountains in your sin, but God's flood, like that of Noah, can go over the tops of all your iniquities. Do not limit the Holy One of Israel by your unbelief. Believe Him, and you shall be forgiven, even though you were worse than you are.

Ah, brethren, whatever the Devil may say, and whatever your irritated conscience may say against the freeness of God's mercy, I tell you solemnly it is as free to every thirsty one as the drinking fountain in the street corner; as free as the air that blows over the mountain and into the valleys; free to every lung that breathes. So free is the mercy of God, God stints not His mercy when men need it. Be they but thirsty, let them but long for it, and they shall have it. If there be any difficulty it is on their part, not on God's part. You are not straitened in Him; you are straitened in yourselves. O guilty sinners, if ye find not mercy it is not because God is unwilling to give, but because you will not trust Him, because you will not think that He can save you.

The prodigal never could have believed his father's heart to be so kind as it was had he not tried and proved it. Come and try my Master's heart. I tell you He will blot out your sins like a cloud, and your transgressions like a thick cloud. Only do rest on Him, and you shall find Him better than ever you dreamed Him to be. As for my words, they cannot set Him forth. They fall flat to the ground. May you be brought to try Him, and you will be safe to find that He is a mighty Saviour.

4. God's Provision and Offer of Salvation Prove It Is for All

The provisions of grace must be free to thirsty ones, *why else were they provided?* Wherefore should there be a Saviour for sinners if God will not give salvation to sinners? Why those wounds, why that bloody sweat, why that thorn crown, why those expiring throes, if still God will not receive sinners? The dying Saviour is the best answer to the cavilings of unbelievers. He must be willing to forgive who spared not His own Son. If the Gospel were not free to thirsty ones, wherefore is it published? If it were not meant for you, why are we bidden to tell it you, and to continue sounding it in your ears? If it were meant for a few in a corner, why publish it in the streets? Why gather the crowds together, as we are bound to do, and find out those in the highways and hedges, with a mandate to compel them to come in? Why do all this if God intends to bar the door in their faces?

The very fact that the Gospel is preached to the sinner is God's love-token that He will accept you if you will come to Him. Why a mercy-seat? Why are you allowed to pray, why are you bidden to pray, if God will not hear? This were a mockery of which you cannot accuse God, that He should encourage a sinner to pray with no intention of hearing him.

Let me ask you again—how is it that others have found God's mercy so free when they have come and trusted Christ? Why that multitude in Heaven, all once as guilty as you are, but all having washed their robes in the precious blood? Why those on earth who have found peace? They had naught to recommend them any more than you have. They will all tell you that they came just as they were, in all their rags and beggary, and Jesus did not reject them. No, glory be to His name, He received us freely.

Come, then fellow sinners, come! May the eternal spirit draw you now. Even now come ye to the waters. Though you have no money and no price, and no goodness, come and rest in Jesus and find everlasting life. "Ho, every one

that thirsteth, come ye to the waters." That is my message. There is your welcome. Come; do come. So my errand will speed. So your souls will be blest. So God's name will be glorified. Amen.

Come Then, Sinner, Today!

You have read a great sermon by Spurgeon on that blessed invitation, "Ho, every one that thirsteth, come ye to the waters." Now the editor appeals to you to decide today for Christ and salvation and Heaven. Do you believe what the Bible says, that God invites you to come, come and find forgiveness and salvation and peace? Do you admit that you are a poor, lost sinner who needs saving? Then I beg you here and now, repent of your sins and trust Christ to save you.

Below is a decision form. If you will honestly turn to Christ today, take Him as your own Saviour offered freely to all who trust Him, then sign the decision form, copy it in a letter and mail it to me today. I beg you, do not postpone it, but decide for Christ now and sign and copy and-mail the letter.

Evangelist John R. Rice, Editor
THE SWORD OF THE LORD
Box 420, Wheaton, Illinois

Dear Brother Rice:

I read Spurgeon's sermon which you have titled "Hey! You!" My heart is thirsty. I admit that I am a sinner who needs forgiveness and salvation. My heart is hungry for forgiveness, for victory over sin, for everlasting life and assurance and love. So today, this moment, I surrender my heart to Christ. I trust Him to forgive my sins and change my heart and give me everlasting life. Here and now I accept Christ as my own personal Saviour who died for me. I believe that God forgives me as He promised and I will claim Christ as my Saviour and set out to live for Him today. Please write me a letter of encouragement and advice on how to live the Christian life.

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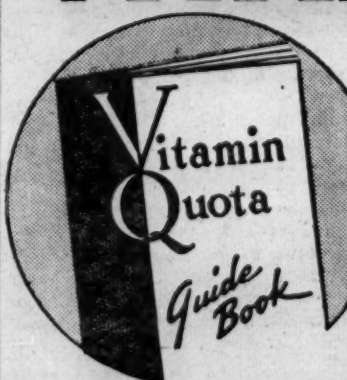
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